

Zion's Herald.

VOLUME LXIV. BOSTON, WEDNESDAY, APRIL 27, 1887. NUMBER 17

Zion's Herald.
PUBLISHED BY THE
Boston Wesleyan Association,
88 Bromfield Street, Boston.
BRADFORD K. PEIRCE, Editor.
ALONZO S. WHEED, Publisher.
All stationed preachers in the Methodist Episcopal Church are authorized agents for their circulation.
Specimen Copies Free.

[EDITORIAL.]
There is food for reflection in the statement, recently made in a New York daily, that about one-half of the insane people in the United States are of foreign birth. The annual cost for the maintenance of such unfortunate is \$10, which foots up a sum exceeding \$5,000,000 yearly. Add to this the prison, almshouse and hospital bills for our alien population, and the aggregate becomes stupendous. Add to this the enormous exodus which has just set in hitherward—greater than the capacity of the regular lines of steamers—and our economists will wonder whether the country can long stand such a strain upon its resources.

Nebraska furnishes a remarkable illustration of the practical value of Arbor Day. On its first appointment fifteen years ago 12,000,000 treelets were set out and now, according to the report of the United States Forestry Commission, 600,000,000 trees are growing where none grew before. The school children have been taught to welcome these anniversaries, and the occasions are used to make them familiar with the names and peculiarities of the different trees. What a fine thing it would be if a mania for tree-planting would seize upon our extra-urban communities! We have an Arbor Day now; let us utilize it!

Lord Salisbury's proposition concerning the fisheries dispute—to revert to the old arrangement existing before the expiration of the Treaty of Washington, the pecuniary indemnity excepted—has not been received with enthusiasm on this side of the water. Our fishermen know perfectly well that the value of the inshore catch in the Dominion of Wales is the merest trifle compared with the advantage to the Canadians of entering their fish at our ports free of duty. Moreover, grumbling has not been raised about that piece of extortion known as the "Halifax Award." It looks as though the noble lord would have to try another olive branch.

Prince Bismarck showed even more than his usual tact in piloting his ecclesiastical bill through the lower house of the Prussian Diet. At the mandate of the Pope, the party of the Centre waived their amendments—thus removing the most serious obstruction. To Prof. Virchow's objection that the measure tended to strengthen the Pope's hierarchical power, the Chancellor pleasantly replied that Prof. Virchow opposed him as a matter of principle on all great questions; and added: "I never described the May laws as a final institution, but always as laws of combat, as is now the case with the anti-socialist law"—which is an interesting admission. The government hopes that this bill will bring to a conclusion the religious war that has been so long waged in Germany. All lovers of peace will rejoice in this hope.

There can be no reasonable doubt but that Russia is stealthily advancing upon Afghanistan. The alleged recent agreement between England and Russia concerning the possession of Kilik turns out to have been no settlement at all. Mountain men and war-material are being collected on the Afghan frontier ready for use when the weather becomes favorable for military operations. No outsider is permitted to go to the Russian front. The tribal rebellions in Afghanistan are evidently fomented by Russian spies, who in some cases have been detected and decapitated. It will be interesting to see how far Russia will be allowed to go without an emphatic and substantial protest from England.

The London "Times" is bound to be heard. Its thunderings on "Parnellism and crime" had grown monotonous, when a lightning stroke in the shape of a fac-simile of a letter alleged to have been written by Mr. Parnell, and threatening an ugly complicity with the Phoenix Park assassins at the very time when he was publicly denouncing them, created the sensation hoped for. Mr. Parnell promptly pronounced it "a villainous, bare-faced forgery," concocted for the purpose of influencing the division in the House of Commons. "I never directed such a letter to be written," he said. His reputation was accepted as his paragon and friends, but the simple word of denial was refused by the opposition and by the managers of the "Times," who declare that he is bound to vindicate himself in the courts of law. Such prudent counsels as Mr. Gladstone and Mr. Morley maintain on the other hand, that the onus of proof rests now with those who brought the charge. Tactics like these

indicate a weak cause. The attempt to divert attention from serious public issues by mendacious personal attacks, has rarely been found of use when the hour of settlement came.

OUR POSTAL CARD SYMPOSIUM.
IV.
BIBLICAL TEXTS FOR LIFE MOTTOES.
Our first response contained neither date nor signature, but the handwriting is that of a highly-esteemed superannuated member of the New England Conference:—
MOTTOES: 1. Acts 27: 23: "God, whose I am and whom I serve;" 2. Acts 24: 16: "Conscience void of offence toward God and toward man."
A Rhode Island correspondent writes appreciatively:—
The last number of ZION'S HERALD (Mar. 30) is more than usually interesting to me. Please send me one or two extra copies for distribution. I am very much interested in the Symposium. The text that has been more helpful to me than any other is: "Looking unto Jesus, the author and finisher of our faith." We have taken the first three words as the motto of our W. C. T. U.
MISS JANE KILTON.
Washington, D. C.
A motto that has been "thought on for years," is the kind we want:—
BRO. PEIRCE: You call for "Life Mottoes." I somehow feel drawn to send you mine: Mark 10: 45: "And whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." I have thought on it for years.
W. A. BAIRD.
Williamsburg, Mass.
A text and a book:—
"For even Christ pleased not himself." (Rom. 15: 2)
I would like to call the attention of Bible lovers to a little gem entitled, "Pilgrim Almanac," sent out by the Congregational S. S. Publishing Society, to be used without a Concordance. The selected text for each day is to be memorized, and its exact location in the Bible found. I have been greatly interested in your Postal Card Symposium.
M. C. BENT.
North Reading, Mass.
Several of our correspondents find their mottoes in the Old Testament. Here is one from Proverbs:—
DEAR DOCTOR: I send at once my Scriptural motto. It is comprehensive, clean-cut, true, inspirational—"In the way of righteousness is life" (Proverbs 12: 28).
EZRA TINKER.
Portland, Me.
Another, from Micah:—
Micah 6: 8: "He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"
G. DAVISON.
Two Old Testament texts, from 1 Chronicles and the Psalms:—
Life Mottoes—Biblical.—1 Chron. 4: 10: "And Jabez called on the God of Israel, saying, O that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested." Ps. 91: 2: "I will say of the Lord, He is my refuge and my fortress, my God; in Him will I trust."
Round Lake, N. Y.
Another from the Psalms:—
Round Pond, Me., April 1, 1887.
Ps. 83: 8: "I will hear what God the Lord will speak, for He will speak peace unto His people and to His saints; but let them not turn again to folly."
ALEX. YATES.
The message to "the angel of the Church in Smyrna" furnishes a motto:—
"Biblical Texts for Life Mottoes."—While reading the ZION'S HERALD, the following came to my mind. It seemed to me that it answered the requirements, therefore venture to send it: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10).
P. A. BRACH.
Lawrence, Apr. 1, 1887.
Many a soul has found inspiration and strength in the following selection:—
Methuen, Mass., April 2, 1887.
DEAR DR. PEIRCE: This is my choice for a life motto: Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).
L. L. EASTMAN.
Here is a text to be searched for:—
New Bedford, Mass., April 4, 1887.
DEAR BRO.: I don't understand whether your invitation for life mottoes extends beyond the Reverends or not. However, here is mine: Ps. 118: 8—the middle verse of the Bible—the keystone of God's Word.
Sincerely,
FRANKLIN HOWLAND, Layman.
Nothing could be more practical than this:—
"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."
With kindest regards,
W. SILVERTHORNE.
Hubbardston, Mass.
A motto inculcating spiritual vigilance:—
EDITOR ZION'S HERALD: From the wonderful diversity of passages of Scripture that seem to meet the conditions of your latest Symposium, I have selected the following as one that has greatly stirred my heart and conscience, furnishes the most powerful motive of

earnest action, and incites me to holy living, which is simply a humble trust in Christ and strict obedience. The very pithiness of this saying of our Lord makes it the more forcible and impressive. Is it not enough so to become the universal motto?
"And what I say unto you I say unto all, Watch!" (Mark 13: 37).
Livermore Falls, Me.
Brief, and yet very full:—
Life Motto.—"To me to live is Christ." (Phil. 1: 21).
JAMES MEDGOW.
Whitinsville, Mass., April 5, 1887 (my birthday).
A text that touches life in every detail:—
Campton Village, N. H., Apr. 8, 1887.
DEAR BRO.: I send you the following Biblical text, for "Life Mottoes": "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31).
Yours in the Gospel,
MRS. DR. MICHMOORE.
"Contains both motive and action:—"
East Knox, Me., Apr. 5, 1887.
DEAR EDITOR: The text below as requested I think contains both motive and action as a motto: "Only fear the Lord, and serve Him in truth with all your heart; for consider how great things He hath done for you" (1 Sam. 12: 24).
W. B. ELDRIDGE.
Briefest of all, yet comprehending all:—
Coe Hill, Ontario, Apr. 9, 1887.
DEAR BRO.: In reply to your invitation, I find that my experience and the New Testament unite (Romans 8: 4; 2 Cor. 3: 18; Philippians 2: 12, 13; Eph. 4: 19; Col. 2: 12) in teaching that the only motto which answers your description is the simple word, "God," or its equivalent. Even the motto, "Glory to God," or "God's will," or "Christ," is necessarily soon changed to the word "God," when allowed its full power. For perfect truthness to either of these mottoes, means being completely absorbed in attention to "God." Himself, so that all else is forgotten. Every other idea, and at last even the word God, is forgotten as the humble worshiper becomes transfused to God—utterly possessed by Him who has thus become the only life.
D. D. McDONALD.
A motto which many have been called to adopt:—
"The cup which my Father hath given me, shall I not drink it?" (John 18: 11).
E. O. HALL.
Providence, April 9.
A motto tried and proved:—
Aurora, Ill., April 9, 1887.
DEAR DOCTOR PEIRCE: In response to your call for Scriptural mottoes, here is mine. Eureka! "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9: 10). This was, I am certain, the ante-conscious motto of my babyhood; the inspiration onward to the heat and burden; and it becomes more and more my glorying inspiration, centering my hand to the glory of the Master. And I trust to stick to my theme to the last in Wesley's words:—
"Happy, if with my latest breath I may but keep life's name; Press him to all, and cry in death, 'Behold, behold the Lamb!'"
J. B. ROBINSON.
A Chelsea (Mass.) correspondent supports his selection with a dozen "reasons":—
Chelsea, Mass., April 7.
MR. EDITOR: My "strong" text is the following: "I do always those things that please Him" (John 8: 29). For the following reasons:—
1. It covers the top-root of all self-pleasing. It is the emancipation from the bondage of pleasing others.
2. It cuts through the veneer of all sham profession.
3. It does away with all mechanical, routine religion, and all bustling, showy types of piety.
4. It is more anxious than to serve Thee much, To please Thee perfectly.
5. It forbids all eclecticism—picking out this and that duty, and neglecting others.
6. It is an infallible test in all doubtful questions, as to amusement, etc. It does not permit the negative question, Will this displease God? It is uncompromisingly positive.
7. It comprehends the love principle; no one can keep the text perfectly without loving God perfectly.
8. It comprehends all commands to live to God's glory; for what is that but to be moved by an affectionate desire to please Him in all things?
9. It uplifts a man above the chaos of petty and conflicting motives, by offering one supreme and all-comprehending motive.
10. It brings all life in its minute details, in its feelings and thoughts, beneath God's eye, setting Him always before us, making Him real; thus giving to us the loftiest standard and the most inspiring motive possible.
11. It sends a man to God's Book to study how to please Him; and to His Spirit to enable him to please Him.
12. It is not merely a life motto; it is an eternity motto as well. It may be adopted by the highest archangel, or by the humblest child. Nothing more could God require of any creature; and life can demand nothing less.
Fraternally Yours,
W. O. H.
A text for the times:—
"For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4: 8, Revised Version).
I think this is especially timely in these times of baseball and boating crazes.
Bangor, April 11.
A motto fitting the present "need":—
North Castine, April 11.
DEAR SIR: My "strong text" have always been sent to me according to my need. These last years the words that have helped me most in every duty, and held for me the truest rest

Miscellaneous.

A REPLY TO THE "TEN QUESTIONS."

BY REV. M. C. BRIGGS, D. D.

[Thoughts center suggested by the "Ten Questions About Missionary Bishops," which appear in Dr. Reid's encyclical recently published in the church papers.]

1. "Bishop" is identical with "Missionary Bishop" as to all that the word "bishop" means. "Missionary" relates not to authority, function or grade, but to the temporary field of official action. If to be a general superintendent means the actual exercise of episcopal functions everywhere, then we have no general superintendents. The Bishops restrict themselves by their annual "Plan," and, practically, one has no authority within the field of another. Again, if Bishop Taylor is officially limited by being restricted within Africa, the other Bishops are not less so by being restricted out of Africa. The "two names" very properly indicate different theses upon which to exercise the same authority. The "two reports" of the committee on Episcopacy occurred because the thought of a fifth Bishop had not matured when Report 3 was presented.

2. "The powers of the Bishops are identical, but the field in which they exercise them is not the same." Well, what of it? Can Bishop Fowler exercise episcopal functions, except by courtesy, in the field of Bishop Foster? Or Bishop Nide in the field of Bishop Taylor? Can a "full-fledged bishop" invade the field and supervise and contravene Bishop Taylor's work? Dr. Reid says that "Bishop Taylor is omnipotent to appoint to his field." Whatever superiority may be claimed for "regular Bishops," it will be hard for them to override omnipotence. The exceptional form of ordination ("consecration" is a better word), of which Dr. Reid makes much account, was an extraordinary act unknown to the Discipline. There is but one form in the book, and the duly-elected or appointed candidate is entitled to be consecrated "according to the Ritual."

3. The law or rule made in 1856 was adopted specially to meet an exceptional case, which was made up of the dreary effect of the climate of Liberia on white men, and more largely, of a Conference of black men and the contemplated election of a black man to preside over it. Consciously or unconsciously, the deep-seated color line prejudice revolted against the presidency of a negro over white Conferences. Hence the proviso that, should he cease to reside in his mission, he should exercise no episcopal functions elsewhere. It was a law for Liberia alone. Does any one imagine that, had the Liberia preachers and their contemplated Bishop been white, such a restriction would have been imposed? The General Conference of 1864 treated the Liberia rule as an exceptional expedient of legislation. Else why "revive the action of 1856?" Dr. Reid says "the motion prevailed, and it was revived." Think of reviving a law of undiminished authority and perpetually binding force! To touch the case of Bishop Taylor, the dead rule—dead because the reason for its existence had ceased—must have been "revived," and greatly broadened in its terms. Was not that law for the Liberia Conference alone, if "revived in all its parts," as Dr. Reid affirms? *Lex lata non dat ratio manet*, and no longer does the law stand, and no broader than the reason remains. The reasons underlying the action of 1856 and 1864 do not apply, nor do the boundaries correspond. The law is dead; and may it never have a resurrection!

4. The man who attempts to "make Bishop Taylor an inferior bishop" in the essentials of his office, has a heavy contract on his hands. "How incongruous all this strife about office and rank, when coupled with a history of such heroism and self-abnegation as William Taylor's!" That sentence is golden, but "how incongruous" to set it in the body of an elaborate argument to prove Bishop Taylor's official inferiority? Who fomented the strife? Is such a letter as the secretary's calculated to allay it?

5. The discovery that "Bishop Taylor is not above law and without law," was certainly early for a man of the secretary's acknowledged vigor of thought; especially when he reflected that the Bishop had made more sacrifices to keep the law of the Discipline than most men of this generation. "The lowest view possible would give this double declaration of the General Conference concerning Liberia in 1856 and 1864, the force of a demonstration that the General Conference regarded the rule as a temporary expedient of legislation which was not intended to have the effect of general law, nor to apply to circumstances and conditions radically different."

6. "Should Bishop Taylor be paid a salary, and if so, how should it be paid?" Doubtless! And it should be paid by the power that appoints and employs him. Whatever he "was understood" to say about salary, he finds that, out from his old resources, the sale of his books, he sorely needs it. For many years he paid his own way and supported his family. Now, shut up to Africa, he can do neither. "The General Missionary Committee placed a competent salary (of \$2,500 the first year) at the Bishop's command," of the missionary treasury, from which, if they knew Wm. Taylor, they knew he would not receive a dollar. The other Bishops, I believe, receive \$4,000 per annum, with traveling expenses, and house rent, if needed. Bishop Taylor had long and expensive journeys to make, and a wife and four sons—two of the sons yet in their course of collegiate and professional education—to support. How, in the name of everything outside of a perpetual miracle, did anybody expect all this to be accomplished without income? I am told that the story has got about at the East that Mrs. Taylor is rich,

and needs no provision. Suppose it were true, would any man deny her the opportunity of declining? Were not Bishops Ames and Hamline rich when elected? Have not all the Bishops and widows of deceased Bishops comfortable, and some of them elegant homes, either their own, or provided for them?

But it is not so. Let me put a question upon this mischievous misstatement. When the great Bethel enterprise in San Francisco—for which Bro. Taylor had assumed heavy obligations because his credit was boundless, and boards of trustees, at that early day, had no recognition in monetary circles—went down in the general crash, the brother and his excellent wife cheerfully sacrificed every foot of land they called their own, to help pay the public debt. Bro. Taylor went abroad on his world-wide mission, published and sold books, paid successive percentages on the Bethel debts, gave much money to establish and maintain missions, and annually sent his wife what he regarded as a comfortable support.

Mrs. Taylor, by hard personal labor and severe economy, saved a part of the money; and when real estate fell under debt depression, bought back the place in Alabama which had been sold to pay the church's debts. She has two small lots beside. Theoretically the land has some value, but she has been unable to sell it. All that she has in the world—saved by hard-handed toil and severe frugality—does not yield her a net income of a hundred and fifty dollars a year. How she would have lived since her husband's election to his present office, but for a small annuity received from the estate of a noble Christian foreigner; and how, with that, she has done what she has for the support and education of her sons, are questions too difficult for anything but a mother's genius to solve. Were she and her family in Africa, probably they would avail themselves of the resources of self-support. But, as it is, a sufficient support is needed, is justly due, and will be most willingly given by the church, through the Episcopal Fund, without taxing the always needy and hungry missionary treasury.

8 and 9. 7 is covered by the preceding paragraphs under 6. All that is said in 8 and 9 is sufficiently answered by two facts. First, Bishop Taylor realizes that, being cut off from the income from his books which his personal attention and efforts formerly assured, he needs a provision for his family and for his necessary personal expenses. Second, Bishop Taylor believes that, by receiving a salary from the General Missionary Committee, he would put himself under obligation to receive his recruits of men through the Missionary Society; and that when he needed forty men he would probably get four, not so much because of unwillingness as want of funds. The process would be slow, when expedition was imperative, and the supplies scant when the exigencies called for strong-handed help. The past teaches its lessons against all theories. Why not let the people support Bishop Taylor's family, as they support the families of the other Bishops, through the Episcopal Fund, and leave the General Missionary Committee to employ all its resources in work indisputably legitimate?

10. No intelligent Methodist under-values the Missionary Society, or imagines any necessary conflict or inimicalness between its great and necessary work and self-supporting missions. The mightier strides made by either, the more advantages will result to the other. All parties may heartily adopt the closing sentence of Dr. Reid's letter: "Help to save the world. Do it anyway; only do it."

If Bishop Taylor's "wild and visionary scheme" has turned out to be a very sober and successful enterprise; if he has not "carried away enthusiasts" in men and women to die in Africa; if, in a word, his self-supporting missions show fair promise of great success, why not thank God that our fears have proved groundless and our gloomy prophecies have failed of fulfillment? The principal feature of this case, the gist of the whole matter, is covered by an early and honored precedent. Dr. Coke was the first Bishop of the Methodist Episcopal Church, consecrated by the venerable hands of Wesley. From 1804 to 1813 he was absent, mainly in Great Britain. The General Conference, after full discussion, retained his name among the general superintendents, but restrained him from the exercise of his episcopal office in America until he should be recalled. The same restriction was upon him when he sailed for Ceylon in 1813, and would still have attended him in India, had he lived to consummate his great scheme. Yet no one affects to doubt that he was a "full-fledged Bishop." So is Bishop Taylor.

I close with a partial category of the embarrassing facts and possibilities which attach to Dr. Reid's theory.

1. If the relation of Bishop Taylor is to be governed by the rule of 1856, "revived in all its parts," it may be seriously questioned whether he has any jurisdiction outside of Liberia. But, passing that,

2. By the theory, Rev. William Taylor becomes Bishop Taylor the moment he crosses a line three miles from the shore-line of Africa going in, and ceases to be Bishop Taylor the moment he crosses said line coming out.

3. In making his voyages from one part to another of his "diocese" (if Dr. Reid will have the un-Methodistic word), he is Bishop and no Bishop by accident and incident of shore and sea.

4. Any plans, or appointments, or contracts he may make on the high seas, in London, Liverpool, or New York, are made without episcopal authority; he is obtaining goods under false pretences, and acting under the title and style of a dead man.

5. Should he live to visit the next General Conference, he will not be there as Bishop Taylor, but simply as Rev. Wm. Taylor, mayhap permitted, by

courtesy, to read a report concerning the administration of Bishop Taylor, who will then be legally dead, and the Conference will administer on his official estate.

6. Unless the South India Conference elects him a delegate, he will have no standing on the floor of the Conference of 1888. He cannot appear there as a Bishop, and he will not be a delegate in the eye of the law.

7. Should Bishop Taylor commit acts of mal-administration, and the Conference wish to try him, new and serious embarrassments will arise. He cannot be arraigned as Bishop Taylor, for that dignity will find it awkward to punish Rev. Wm. Taylor for the official malfeasance of Bishop Taylor. Should the case be carried by construction, or influence, or "anyhow," and the vicarious sufferer wish to appeal to the next General Conference, in what name or character will he have to make his appeal? And the penalty, what would it be?

Such are some of the logical accidents of the theory of the unrevived Liberia rule of 1856. No man can argue that side of the issue more ably than Dr. Reid has done. If he does not contrive, it is useless for me to try. And if he does convince, I know little of the conclusiveness of reasoning and the construction of law. Not the journals of General Conference, but the Discipline contains the law which Methodists are not to mend, but to keep.

Napa City, Cal.

NEW ENGLAND CONFERENCE.

Reported by REV. A. H. HERRICK.

SATURDAY.

(Continued.)

In the afternoon, anniversaries of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society were held, and were most interesting.

In the evening the Conference Temperance Society had charge of the services, Dr. F. Woods presiding, with addresses by W. I. Haven and L. A. Banks.

SUNDAY.

On Sunday, the low-fest was led by Wm. Gordon, after which the Bishop preached an excellent sermon and ordained deacons.

In the afternoon J. M. Thoburn preached, and the Bishop ordained elders.

In the evening the anniversary of the Missionary Society was held, and addressed by M. Thoburn and Prof. K. Ito M. Shimo Mura, of Japan.

MONDAY.

After devotional exercises conducted by S. L. Gracey, the minutes were read, and J. O. Knowles presented the report of the committee on Zion's Herald. The resolutions were adopted.

The report as a whole was ordered filed in the archives of the Conference, and the included report from the Wesleyan Association was ordered printed in the Minutes.

At this point the 20th Question was resumed.

Presiding Elder Chadbourne passed in examination of character, and presented the report of the North Boston District. Tender reference was made to domestic afflictions in the families of the preachers. Cottage St., Cambridge, is building a new church, as is also Fitchburg. Winchendon has completely paid its long-standing and crushing debt, and made extensive repairs. New buildings are being planned for at West Chelmsford, Ayer, Berlin. A new chapel has been erected at Lunenburg. Improvements have been made on property in many places, and various debts have been paid. The total sum raised during the year for new churches, church improvements, parsonage improvements, church debts, is nearly \$45,000. There has been a good revival spirit, and 1,100 conversions are reported. The circulation of missionary periodicals is increasing.

The preachers on the district passed in examination of character, reported their missionary and other collections, and gave some account of their work.

A. F. Herrick, who desires a brief rest, was given supernumerary relief.

Joseph H. Mansfield presented the report of the Lynn District. The year has been characterized by revivals. There have been nearly 1,200 conversions this year. There have been church improvements at Mt. Belknap, Ipswich, South Lawrence, Winthrop, Wilmington, Rockport, East Gloucester, Beverly, Peabody, Purchase St., Ballardvale. A church has been purchased at South Reading. Something has been done in the line of paying church debts, especially at Medford. Essex is moving for a parsonage. A church is organized at Wilmington, and a small chapel built.

The preachers passed in examination of character, and reported their collections and other work.

The transfer of A. Noon to the Arkansas Conference was announced.

A request was made for the transfer of F. K. Stratton from the New England Southern Conference, and his relation was changed to effective.

Geo. F. Eaton presented the report of the Springfield District. This district has 61 appointments, supplied by 47 men. The district has done much in that, under the circumstances, it has held its own for the past ten years. Church property has increased during the year by \$13,150. New building enterprises is under way at Hooke. The Essex society is fast becoming self-supporting. State St., Springfield, is to change the location of its house of worship. The district has reached the "million line" for missions. Revivals have been quite general.

It was voted that when adjournment is effected, it be to 2 p. m.

Geo. S. Prentiss addressed the Conference with reference to Wesleyan University.

The preachers on Springfield District passed in examination of character, and reported their collections and other work.

A committee on Conference relations was appointed, as follows: R. F. Holway, N. Fellows, J. H. Twombly, D. Dorchester, C. H. Hanford.

The Bishop was requested to leave A. Hallen without appointment, in order that he may attend one of our theological schools.

W. T. Worth and others presented a resolution requesting the Bishop to appoint Wednesday as the opening day of our Conference sessions in future.

At this point the Conference adjourned by expiration of time.

After the session having opened with devotional exercises, conducted by C. N. Smith, the minutes of the morning's session were read and approved.

Consideration of the resolution offered just

at adjournment of the morning's session was postponed for a little, and J. L. Harbut made a vigorous address in behalf of the Sunday-school Union.

J. R. Cushing presented the report of the committee on Sunday-schools. One of the resolutions, eliciting discussion, and a motion pending to strike it out, the motion was laid on the table, that it might be called up later.

D. H. Ela presented resolutions calling for the appointment of Conference missionaries to labor in neglected parts of the work, one such to be appointed for Springfield District for the coming year, his support to be at least partially provided for from the Sustentation Fund. This he supported in a vigorous speech.

At this point the time of speeches was limited to ten minutes.

I. G. Ross was excused from further attendance at Conference by reason of the necessity to prepare for his departure to South America; and he was given time to take farewell of the Conference.

A resolution was adopted declaring our profound sympathy with Brother Ross and his wife, in their arduous work; and a sum of money was given him.

The Conference joined in singing "Blest be the tie that binds," and were led by J. W. Lindsay in prayer for Brother Ross and his family.

Discussion was resumed upon the resolutions offered by Dr. Ela, and J. W. Hamilton made a ringing speech in favor of doing something for the neglected portions of our territory. He was followed by G. F. Eaton, L. B. Bates, Geo. Whitaker. Bro. Whitaker deplored the unwillingness of our small churches to be united, two or three in a circuit; almost every little society, though unable to support a preacher in comfort, is unwilling to be united with one or two others. The discussion was continued, T. C. Watkins, G. M. Steele, J. H. Twombly, S. F. Upham, J. O. Knowles, A. Gould, Wm. Silverthorn, J. W. Lindsay, J. Peterson, participating. Finally, the whole subject was referred to a committee of eight—the presiding elders and four others. Adjourned at 6.

In the evening D. Sherman conducted the devotional exercises, which began at 7.

After the minutes were read, on motion of S. L. Gracey, the motion to strike out the last resolution offered by the committee on Sunday-schools, was taken from the table. After a brief discussion, the report was recommended to the committee.

The motion to request the Bishops to fix Wednesday as the opening day of future Conferences was taken from the table, and carried. Bishop Walden announced the committee ordered to take into consideration the matter under discussion in the afternoon, viz., D. H. Ela, J. W. Hamilton, L. B. Bates, C. S. Rogers, S. F. Upham and S. L. Gracey were added to the committee.

L. B. Bates presented the report of the committee on Seamen.

Rev. Brother Affleck, of Dakota, presented the educational work in Dakota, and a collection was taken in behalf of the work.

Rev. C. T. Johnson presented the report of the committee on Freedmen's Aid. This approved the recent decisions of the Freedmen's Aid Society, and pledged the Conference to earnest effort to raise the amount apportioned to it to raise for this cause. The report was adopted.

Dr. Rust, secretary of the Freedmen's Aid Society, made a characteristic speech, and declared that the policy of the Society is unalterably opposed to any exclusion of persons from our institutions, on account of color.

Adjourned at 9.30.

TUESDAY.

At 8.30 a. m., "Camp-meeting" John Allen had charge of the opening services; after which Bishop Walden spoke upon the importance of the Scripture reading in the public congregation.

The minutes of yesterday were read and approved.

The 19th Question was resumed: "Who are the supernumerary preachers?" The following passed in examination of character, and were continued in that relation: J. W. Lewis, G. H. Hovey, G. E. Chapman, L. A. Bosworth, E. A. Manning, J. W. Coolidge, J. S. Barrows.

The 18th Question was taken up: "Who are the supernumerary preachers?" F. Furber, W. G. Leonard, V. M. Simons, W. E. Doolittle, W. M. Ayres, N. Smith, M. H. A. Evans, L. R. Thayer, Wm. Rice, Geo. Westerland, B. Judd, J. L. Hanford, N. J. Merrill, W. H. Hatch, W. C. High, W. D. Bridge, J. H. Owens, C. L. Eastman, J. W. Lee, E. Cooke, Wm. McDonald, M. Trafant, Wm. Wilkie, R. W. Allen, Wm. Butler, G. R. Bent, J. W. Fenn, I. B. Bigelow, Z. A. Mudge, W. Pentecost, passed in examination of character, and then were continued in the supernumerary relation. S. Cushing's name was changed to supernumerary. J. A. Cass and C. P. Lyford were located at their own request.

The 3d Question was called: "Who remain on trial?" A. M. Osgood, C. A. Cederberg, F. A. Kverett, F. N. Upham, having passed in examination of character, and reported their collections and work, were advanced to the second year on trial.

J. W. Barter, B. F. Kinsley, C. A. Littlefield, W. B. Gardner, E. C. Littlefield, were voted to request Dr. Rochester to prepare a history of the New England Conference.

L. D. Bragg presented a resolution pledging the Conference to take the Church Extension collection in May, or as soon thereafter as possible, and to pay the same before the middle of October to J. P. Magee or his representative; the object being to aid the church in Medford, which will receive a certain portion of the money paid by that time to the Church Extension Society.

C. N. Smith presented the report of the Preachers' Aid Society, one resolution of which called for the taking of the subscription before October. An amendment to one resolution was offered, providing that a circular be sent by the committee, not only to the preachers, but also to prominent laymen; and this prevailed.

An amendment was carried, to the effect that \$5,000 be apportioned to the churches, to be raised the following year for the "Preachers' Aid" Society.

Another amendment was made, and accepted without debate by him who presented the resolutions. The report, as amended, was then adopted.

E. R. Thorndike was appointed to preach the Conference sermon next year, with E. S. Best as alternate.

Hugh Montgomery addressed the Conference, and with reference to his work in behalf of temperance, and a motion was passed, declaring that we will co-operate with him by organizing no-license leagues in connection with our churches, as far as practicable.

The bureau of Conference sessions made a statement, which was accepted and placed on file; and a committee was appointed to nominate a bureau for next year.

The report of the New England Methodist Historical Society, presented by G. Whitaker, was adopted.

The Conference S. S. Society presented their report, which had been recommended. It was the same as the original, except that they omitted one resolution. Adopted.

The committee appointed to nominate officers of Conference Societies presented their report, which was adopted.

Adjourned at 5.30, to meet at 7.

and two brethren were excused from further attendance.

The Conference was appointed to consider, before the next Conference, matters pertaining to Conference relations.

The order of the day was taken up, viz., consideration of the report of the N. E. Conference Temperance Society.

J. O. Knowles presented a substitute for that resolution, to which the minority report objected, and this, instead of directly advocating a separate party, and, in effect, that instead of allying the old parties which cater to the liquor vote, all good men should unite on prohibition as the one important issue. After this, the report, as thus amended, was adopted as a whole.

The statistical committee presented their report as follows:—

MINISTERIAL SUPPORT.

Claims of preachers in charge, including house rent, \$234,988; receipts, \$235,347; paid for presiding elders, \$9,808; paid for Bishops, \$1,729; for Conference claimants, \$7,944; for rent of parsonages, \$47,618.

SUNDAY-SCHOOLS.

Number of scholars, 237—an increase of 50; number of officers and teachers, 4,835; scholars, 38,831—an increase of 983; scholars fifteen years old or over, 19,534—an increase of 2,446; under fifteen, except infant class, 19,297—a decrease of 731; scholars in infant class, 9,546—an increase of 1,924; average average of scholars, 24,505; number of libraries books, 82,357—a decrease of 5,471; total expenses of schools, \$25,647—an increase of \$1,288; officers and teachers who are church members or probationers, 4,302; scholars who are church members or probationers, 11,328—an increase of 816; conversions, 1,172—an increase of 1,875—an increase of 112.

MEMBERSHIP.

Probationers, 4,062—an increase of 741; full members, 32,654—an increase of 531; local preachers, 161—an increase of 21; deaths, 494—an increase of 13.

BAPTISMS.

Children, 794—a decrease of 8; adults, 1,362—an increase of 15.

CHURCH PROPERTY.

Number of churches, 219—an increase of 2; probable value, \$3,391,775—an increase of \$2,229; 111 parsonages, \$96,029—an increase of \$42,282; paid on old indebtedness on church property, \$44,035—a decrease of \$9,849; present indebtedness, \$518,772—a decrease of \$17,200—an increase of \$5,828; 977—a decrease of \$710.

BENEVOLENT COLLECTIONS.

Missions—from Sunday-schools, \$5,795—an increase of \$1,165; from churches, \$17,439—an increase of \$1,610; total increase for missions, \$2,780; for Church Extension, \$2,945—an increase of \$892; S. S. Union, \$585—an increase of \$112; Tract Society, \$470—an increase of \$89; Freedmen's Aid, \$4,008—an increase of \$179; Education, \$1,450—an increase of \$163; American Bible Society, \$4,021—an increase of \$498; Church Aid, \$5,538—a decrease of \$1,449; Sustentation Fund, \$3,431—an increase of \$2,458; other collections, \$1,200—an increase of \$5,828.

The committee on the Chinese question, through their chairman, S. L. Baldwin, presented their report, denouncing unjust treatment of the Chinese by legislation or otherwise, and accompanied by appropriate resolutions, which were enthusiastically received and adopted.

C. N. Smith presented a report of a committee appointed to consider discrepancies between the amounts reported as contributed for the Preachers' Aid Society, and the monies received by the treasurer of the same; and some discussion followed.

With one amendment, the resolutions offered were adopted.

S. F. Upham was called to the chair.

W. R. Clark reported for the committee appointed to consider the work of the Evangelical Alliance. This report was adopted, and a committee was appointed to represent the Conference in correspondence with the Alliance in the prosecution of its work.

A resolution was adopted complimentary to A. Noon, recently transferred to the Arkansas Conference.

The Conference requested J. W. Merrill and H. C. Dunham to preach semi-centennial sermons at our next session.

The report of the committee on Tracts was presented by C. N. Smith, and adopted.

It was voted to request Dr. Rochester to prepare a history of the New England Conference.

L. D. Bragg presented a resolution pledging the Conference to take the Church Extension collection in May, or as soon thereafter as possible, and to pay the same before the middle of October to J. P. Magee or his representative; the object being to aid the church in Medford, which will receive a certain portion of the money paid by that time to the Church Extension Society.

C. N. Smith presented the report of the Preachers' Aid Society, one resolution of which called for the taking of the subscription before October. An amendment to one resolution was offered, providing that a circular be sent by the committee, not only to the preachers, but also to prominent laymen; and this prevailed.

An amendment was carried, to the effect that \$5,000 be apportioned to the churches, to be raised the following year for the "Preachers' Aid" Society.

Another amendment was made, and accepted without debate by him who presented the resolutions. The report, as amended, was then adopted.

E. R. Thorndike was appointed to preach the Conference sermon next year, with E. S. Best as alternate.

Hugh Montgomery addressed the Conference, and with reference to his work in behalf of temperance, and a motion was passed, declaring that we will co-operate with him by organizing no-license leagues in connection with our churches, as far as practicable.

The bureau of Conference sessions made a statement, which was accepted and placed on file; and a committee was appointed to nominate a bureau for next year.

The report of the New England Methodist Historical Society, presented by G. Whitaker, was adopted.

The Conference S. S. Society presented their report, which had been recommended. It was the same as the original, except that they omitted one resolution. Adopted.

The committee appointed to nominate officers of Conference Societies presented their report, which was adopted.

Adjourned at 5.30, to meet at 7.

In the evening J. Peterson conducted the devotional exercises, and the minutes of the afternoon's session were read.

The committee on the Sustentation Fund was allowed to retire.

The committee appointed to nominate officers of the bureau of Conference sessions nominated the following, who were elected: Ministers—G. S. Chadbourne, C. S. Rogers, A. Gould, S. J. Gracey, Wm. B. Tomlin, V. A. Cooper, laymen—J. W. Hoyt, Wm. H. Hutchison, A. S. Weed, Frederick Wilcomb.

The 2nd Question was called: "Who are admitted on trial?" Levi W. Adams was recommended by the Wilmington quarterly conference; Harvey Payne by the East Berlin quarterly conference, Conn. These brethren were admitted on trial.

I. Marcy received a supernumerary relation at Porter M. Vinton was announced as trans-

ferred to the New England Southern Conference, and W. W. Colburn as transferred from that Conference.

Bro. J. F. Clymer is transferred from the New York Central Conference.

G. S. Chadbourne presented the report of the Church Aid Society. Officers are nominated and elected as follows: President, C. N. Smith; vice-president, E. R. Thorndike; secretary, G. S. Chadbourne; directors (ministers), W. T. Worth, A. McKee, D. H. Ela, N. Fellows, L. B. Bates; (laymen), Liveria Hull, A. S. Weed, S. L. Ward, W. S. Allen, C. H. Hemenway. The report declared that the churches assigned to any needy church from which to take collections, ought not to refuse to allow the collection except for the most urgent reasons. The report as read was adopted.

Geo. Whitaker presented the report of the committee on the Sustentation Fund.

The Conference Missionary Society's report was presented by J. Mudge, and, with included resolutions, was adopted, after earnest remarks by W. R. Clark upon the necessity of organizing the Sunday-schools into missionary societies.

D. Atkins read a brief communication—the dying message of the late Dr. K. Banister to the New England Conference, after which the Conference joined in singing the hymn, "Servant of God, well done."

The committee appointed to present a report with reference to the observance of a day in behalf of prisoners, was continued.

It was voted that the committee to nominate officers for Conference societies be the committee to nominate the standing committees for next year.

A Conference treasurer and assistant treasurer were elected.

The Bishop appointed A. McKee to preach the Missionary sermon next year; J. Mudge, alternate.

The Conference committee on Church Extension were appointed.

Triers of Appeals were elected, viz., Wm. R. Clark, W. W. Colburn, C. N. Smith, R. Matthews, W. N. Brodbeck, R. H. Howard, W. H. Meredith.

The board of "church location" was elected.

Committees of examination for next year were elected.

Resolutions were reported favoring the re-establishment of the circuit system among many of our weaker churches, and recommending churches to encourage their pastors to go to preach in outlying districts, and making other recommendations. The report was unanimously adopted.

Various complimentary resolutions were adopted—concerning the brethren transferred; the presiding Bishop; the people who have so well entertained us; and the railroads. Emphasis was laid upon the kindly entertainment afforded us here.

Resolutions were adopted expressing our appreciation of the labors of the retiring bureau of Conference sessions, and of the work of the various secretaries of the Conference.

Announcement was made of the meeting of the Church Aid committee the first Monday in May.

It was voted to adjourn without day after the reading the minutes and appropriate religious exercises.

The minutes were read and approved, the Conference sang, "Blest be the tie that binds." W. R. Clark led in prayer, and Bishop Walden addressed the brethren.

The appointments were then read, and the Conference adjourned sine die.

The following are the appointments:—

BOSTON DISTRICT.

J. W. LINDSAY, Presiding Elder.

Ashland, J. C. Smith, Boston—Alliston, W. Full; Appleton Church, E. Higgins; Bromfield Church, D. H. Ela; City Point, J. Canfield; Dorchester Church, R. F. Holway; Eglington Square, Church, A. Banks; Highland Church, E. R. Thorndike; Howard Avenue, D. Steele; Jamaica Plain, F. H. Knight; Marlboro, W. E. Brown; Mattapan, J. P. Kennedy; Morgan Chapel Mission, B. J. Johnston; Parkman Street, supplied by J. H. Hale; People's Church, C. E. Davis; Beverly Square, W. H. N. Brown; Roslindale, G. Beckman; St. John's, R. L. Greene; Swedish Mission, D. S. Sorlin; Stanton Ave., T. W. Foss; Temple Street, W. I. Haven; Tremont Street, Wm. N. Brock; Washington Village, supplied by J. Yeames; Winthrop Street, J. F. Clymer; Brooklyn, J. H. Hatch; Charlton City, W. O. Adams; Cherry Valley and Leicester, I. A. Mesler; Cohasset, C. H. Walters; Canton, E. A. Hard; East Douglas, J. C. Caprell; Highland, W. W. Colburn; Highlandville, supplied by J. Peterson; Holliston, Jonathan Neal; Hopkinton, A. J. Hall; Hyde Park, F. Wood; Middleboro, G. Tilton; Millbury, W. C. Townsend; Natick, W. B. Tomlin; Newton, F. Nichols; Abundant, W. R. Newhall; Centre, R. H. Clark; Lowell, J. B. Gould; Upper Falls, J. Peterson; Newtonville, C. S. Butters; North Grafton, to be supplied, Norwood, J. Gill; Roxbury, T. W. Foss; South Scituate, E. Virgin; Shrewsbury, F. B. Graves; Southbridge, W. J. Pomfret; South Framingham, G. E. Sanderson; South Walpole, supplied by J. Freeman; Spencer, A. W. Mills; Upton, W. S. Jagger; Uxbridge, E. T. Curlick; Walpole, supplied by F. M. Haight; Webster, W. E. Knox; Westboro, A. Turrell; West Meadway, supplied by Dr. W. Griffin; West Quincy, H. Dorr; Whitinsville, E. S. Best; Wollaston, to be supplied, Worcester—Coral Street, W. P. Ray; Grace Church, G. Wilaker; Laurel Street, A. Sanderson; Swedish Mission, to be supplied; Swedish Mission, Quinsigamond, to be supplied; Trinity, W. T. Ferris; Webster Square, L. W. Colburn.

W. F. Warren, President of Boston University; member of Tremont Street Quarterly Conference; L. T. Towse, professor of Boston University; member of Bromfield Street Quarterly Conference;

CONTENTS.

Original Articles.	PAGE
EDITORIAL. Our Postal Card Symposium.—A Narrow Place (poem).—A Glimpse of Sicily.—Letter from Nova Scotia.	129
A Reply to the "Ten Questions."—New England Conference OUR BOOK TABLE.	130
The Sunday-school.	
RELIGIOUS SUMMARY. Reading Notices.—Advertisements.	131
Editorial.	
The Silent Men of the Conference.—New York Letter. EDITORIAL COMMENT. PERSONAL AND MISCELLANEOUS. Report of N. E. Conference Committee, etc.—Correspondence.—New England Southern Conference.	132
The Conference.	
Report of the Vermont Conference, etc. CHURCH REGISTER. Marriage, etc.—Reading Notices.—Advertisements.	133
The Family.	
Speaking to the Heart. [Editorial.] The Reward (poem).—Alexandria.—Woman Suffrage.—Fifty Years Ago (poem).—Rescue of the Lost Maiden. THE LITTLE FOLKS. Selected Poems and Prose Articles.—From Here and There.	134
Obituaries.	
Periodicals and Pamphlets.—W. F. M. Society.—Advertisements.	135
The Week.	
Church News and Church Register Notices.—Reading Notices.—Advertisements.	136

ENTERED AT THE POST-OFFICE, BOSTON MASS., AS SECOND-CLASS MATTER.

Zion's Herald.

WEDNESDAY, APRIL 27, 1887.

THE SILENT MEN OF THE CONFERENCE.

In a body of two hundred ministers, it is noticeable how few take an active part in the business, or in the public exercises. There are certain men that are sure to be prominent. They take the lead in all the questions that are up before the body. Without any special officiousness on their part, they perform about all the work of discussion. No one disputes their prominence. It seems to be one of the inevitable incidents of the occasion that they should urge their opinions upon the body. The same persons become the chairmen of committees, the writers of reports, and the speakers at anniversaries. They are quite sure not to be overlooked when representatives are to be chosen to General Conference. They are heard at all conventions, and are called for at great reform meetings and dedications.

It certainly is not an account of special wisdom or learning, for the reason of clearer judgments, because of brighter intellects, or better capacities for giving direction to public affairs, that this front rank is accorded to them. Many of these silent brethren, whose voices are rarely heard, have a clearer intellectual vision. They wonder at the audacity with which some of these self-constituted leaders seize and hold their positions. They are astonished at the power they exercise over their followers. They are conscious of more than equal ability, but always shrink from asserting their claim to be heard. Most of these talking and ruling men are wonderfully self-poised. They have entire confidence in themselves. They are not embarrassed by any hesitation as to the correctness of their judgments, and they never lack an executive purpose. The majority of these chiefs among their brethren are good off-hand speakers. They have the ability to think on their feet, and enjoy the immediate command of all they have ever heard or read, even if they do not, as some are said to do in exigencies, manufacture their statistics and evolve their incidents from their inward consciousness. They are not embarrassed by occasional mistakes and unfortunate speeches. Even if subjected to the laughter of the audience and submitted to a humiliating vote, they come up again in a short period with a smiling face, as if nothing had happened, and show not the slightest sign of being disconcerted. Men that could not hold up their heads again after such discomfiting incidents, seem to look upon it as a matter of course, and not worthy of notice, in these self-constituted, or perhaps providentially determined, leaders.

There must be some progressive, and even daring and positive, men in every great moral and religious movement. There never is any lack of conservatives. There will always be sure to be a large body of reactionary men. There must be some impulsive, impetuous, irrepressible leaders, who take no care of their flanks, have little consistency to be preserved, whose only philosophy is to move at once upon the enemy's lines. These men hardly know themselves why they are as conspicuous as they have come to be. They have almost involuntarily taken their position. They cannot be quiet. It is the unalterable law of their being that they should lift up their voices like a trumpet and spare not. They are never discouraged and rarely depressed. They do not seem to use any very obvious measures to secure their elevation to office, but, some-

how, are in everybody's eye when a prominent place is to be filled. They have a high ambition. Nothing surprises them. They have no fear of meeting the highest responsibilities. If elected to be Bishop, Senator, or President, they would see in the event only the fulfillment of the brave purpose of their youth.

But here sit the hundreds of cultivated, earnest, devoted, laborious, but silent workers. Their voices are rarely heard in the streets. It is an exceptional event when they preach a Conference sermon, or speak at anniversaries. Their discourses are rarely referred to in the public prints. Their unreported services, however, are fruitful of good; their churches are solidly enlarged; there are many to call them blessed on the earth, although no reports of accessions, baptisms, flattering resolutions and high commendations of special discourses are found connected with their names among the weekly church items in the denominational newspaper.

Sometimes they feel this keenly. They wonder how others obtain such a hearing. They never could so far shirk their true modesty as to "blow their own horn." They almost look upon the space given to others as exhibitions of personal partiality on the part of editors and reporters, and esteem themselves to be intentionally neglected. If the secrets of editorial correspondence were revealed, their suspicions would be found, however, to be entirely groundless.

But these silent men are doing the Master's work, and He sees it. They are reported in heaven, if not on the earth. They shall have their reward. The uncrowned of earth may have the rarest diadem in the new Jerusalem. They are saved from the bustle and confusion of earthly struggles; the anxieties, suspicions, and jealousies of those who stand as the conspicuous targets for all weapons, in front. They have none of the wariness, the fret, the constant antagonisms, the disappointments and public denunciations, of these eager seekers of position and leaders of the hour. They have the richest field for cultivation, and may secure the most permanent harvests. "They that sow in tears shall reap in joy." The Lord knoweth His own, and loves to reveal Himself to His hidden disciples. Many a river cannot be seen, hidden as it is by the trees along its banks. It has no cataraacts to announce its presence; it makes no loud report of its flowing currents; but the rich intervals all along its course reveals its silent flowing and its power. The Christian work of our churches, the sustenance of our charities, the nurture of our children, the great force behind our reforms, reveal the presence and the grace of these hundreds of silent but indefatigable workers. No human eyes see the small coral mason in his work beneath the seas, but he continues to lay his shells one upon another, and by and by a whole island, covered with verdure, proves the breadth and permanence of his unseen labors. We work for eternity. The hour will soon come when every man's work will be revealed, whether of wood, hay, and stubble, or of gold and precious stones.

NEW YORK LETTER.

The last session of the New York Episcopal Church ended at 2 A. M. on the morning of April 13, 1887. More than 150 of the members had accepted the generous invitation of Major Cornell, of Rondout, to traverse the whole length of the Ulster & Delaware Railroad in a special train provided for that purpose, and to partake of a banquet at his expense at the western terminus of the road. Conference business was pressing. This must be duly attended to, or the engagement must be broken. Hence the prolonged session of Tuesday. Morning, afternoon, and evening, the strictest and most thorough attention was paid to matters in hand. Nothing was suffered to pass in hurried or slipshod style. As Bishop Fowler remarked about 1 A. M. on Wednesday morning, it was yet early, and the Conference had all the time there was. A tremendous crowd was in attendance, and so weighted the church structure that it was said the lower doors would neither open nor close freely. Panic might easily have resulted. But the cool and courteous requests of the president to vacate first the gallery and then the floor, if the occupants were not members of the Conference, prevented all disaster. How the excursion through the snow-clad hills of Ulster and Delaware Counties was enjoyed by the wearied guests, is not known to the writer at the present moment. Other and more urgent affairs demanded his presence, as they did that of many others, in far different localities.

It is impossible to speak too highly of the coolness, self-possession, and ability of the presiding officer. Bishop Fowler's wit, humor and bonhomie oiled the wheels of routine, and expedited progress. The sequel of the sad trials of 1886 had to be dealt with. None of the Annual Conferences of the Methodist Episcopal Church is more jealous of its purity, efficiency, and dignity than the New York. Last year one of its members was expelled for the commission of crime, another for the conceal-

ment of crime, and a third was suspended for twelve months from the exercise of all ministerial functions for freely talking to sundry persons about the said crime without taking any steps to bring the inculpated individuals to trial. The expelled appealed. The judicial conference affirmed the decision of the Annual Conference in the first instance, and remanded the second for a new trial. Opinion that punishment in that case was excessive, is said to have induced the remand. Unfortunately negligence for which nobody is particularly to blame, would not permit the new trial to be concluded. Necessity compelled postponement, and not for some weeks can final decision by the select number be reached. Such trials are great grievances, and also great blessings; grievances in that head and heart are often pulling against each other. Head must hold the balances with even poise, while the throbbing heart is pulsing with sympathy in sorrow and suffering. Blessings are they; for they silence the tongue of slander, establish the reputation and influence of the Christian ministry, and assure the public that in no instance will it condone criminality or tolerate ministrations that are not free from moral taint. The newspaper press watches all proceedings with critical eye, and is not slow to express judgment on the principles and on the individuals involved. Unswerving loyalty to Christ is the saving salt of the clergy.

The latter truth was incidentally but forcibly illustrated in the Easter sermon of Bishop Fowler. This production was not one of the mere rhetorician, nor of the philosopher, scientist, or theologian. It was eloquent, impassioned, and thrilling. But it was more than that. It was modest, cautious, evangelical, and inspiring. The speaker was not "wise above what is written." But what is written he affirmed with an exceeding boldness that is fully warranted by evident intimacy with uninspired literature. Imaginative yet judicious, it was remarkable for suggestiveness. Deeper insight into what is yet occult in nature—acquaintance with the truths still concealed in her innermost sanctuaries—will yet reveal the perfect concord between what is revealed of the future and the suspected but not yet authenticated facts of the present. "How can these things be? How are the dead raised up? With what body do they come?" are questioning revelations of ignorance to be answered in the progress of providence and the larger instruction of humanity.

The undergraduates, including the freshmen, of the Conference, are principally young men of classical and theological culture, who begin what should be their exclusive life-work with all the assimilated experiences of the ages to aid them. Yet those who are called, as the shepherds and gatherers of sycamore fruit in the past were called, to the work of ministering in holy things, are not rejected. To be in thorough accord with the mind and will of the Holy Spirit, is the desideratum of the old New York Conference. "My soul shall make her boast in the Lord!" Not in spirit of self-gratulation have any of the foregoing words been written, and far less in that of flattery. "Compassionated about with infirmities" as all are, it is to the praise of His grace who worketh thus mightily in His servants that we now speak.

PROFESSOR BUELL.

One of our most acceptable visitors was the youthful mature Marcus D. Buell. He is a professor indeed. In the class-room his efficiency is said to be undoubted. We cannot speak from observation, but accept unquestioned report with complete credence, and all the more because "we have heard him ourselves"—in Conference. Isn't he a Yankee—born, bred, stamped, commissioned? If not, then all signs fall. His assurance that there is such a city as Boston (we had heard of it before), that in that city there is a relic of the old Aryan institutions known as Boston Common, that near to, if not on the edge of, that classic compound there is a Methodist Episcopal Theological Seminary of most pronounced character, and so orthodox in spirit and teaching that doubt thereof is in the category of dimmed improbabilities, filled us with delight, and actually made us want to go there. Any room for prospective transfers to New England, after passing through the Theological? and especially after a distant, reverential gaze on Holmes or Whittier, and the consequent ability to talk of it afterward to the awed mountaineers of Berkshire? We might do a great deal worse. Anyhow, we accept Prof. Buell as one of the liveliest of theological professors, one of the shrewdest of drummers (is that the right word?) for new students, and one of the best embodiments of the old Methodist astuteness, humor, piety, and working value. You need not publish this, Mr. Editor, if our impressions are erroneous.

TEMPERANCE.

The temperance report occasioned thoughtful and earnest debate. Dr. Crosby's High License Bill has received the Governor's veto, and that act receives the praise of the Irreconcilable Prohibitionists, who honestly believe that licensing of rum-sellers necessarily implies complicity with resulting crime. It also receives the applause of the brewers, and the thanks of the bloated, ghastly army of drunkard-makers and alcohol drinkers. "The triumphing of the wicked is short." Attempts to renege the efforts of temperance advocates are now in progress, and will probably end in success. Rev. Dr. Funk, editor of *The Voice*, is one of the best and worst-abused men in New York. The paper that represents Gov. Hill and a typical, flash, villainous liquor-dealer as the Slamese twins, united by the ligament of the rum vote, will not hesitate to inquire into the relationship between the clergyman and the celebrated mock auctioneer. But, "allice same," the Doctor is a recognized power in New York politics.

He now addresses "A Calm Word to the Friends of the Crosby Bill," who, like himself, wish to see the number of saloons reduced, and the extent of their ravages restricted. He therefore proposes a bill embodying the repeal of the mandamus act, and of that portion of the excise law requiring money-payment by the saloon-keeper; also "an explicit declaration that excise commissioners are not required to grant any saloon permit, and an equally explicit declaration that they are forbidden to grant a permit for more than one saloon to 500 inhabitants in any Assembly district—no permit whatever to be granted in any Assembly district against the wish of the majority of the voters." A bill like this, he says, will reduce the number of saloons in New York to 2,500 (2,500 too many), will be approved by Mr. Woodman, president of the New York Board of Excise, will pay no money into the city treasury, but will increase its receipts by the general prosperity of the community. More anon. R. WHEATLEY.

EDITORIAL COMMENT.

We are surprised that the movement in our Legislature to weaken the legal restraints which have been heretofore thrown around the sanctity of the Lord's Day, has not attracted more attention among the Christian churches and awakened more united, vigorous action to withstand the combination of the saloons, pleasure-takers, certain trades, and the enemies to revealed religion and its sacred day, to transform our New England holy day into a European Sabbath, with its limited religious service, its busy trades, and its worldly and noisy recreations. The workmen, as well as earnest Christians of Europe, are trying to relieve the Sabbath of its toil, and the latter to record, if possible, its sanctity, when the tendency with us is to do the opposite. At a late meeting of the Merrimack Valley Congregational Club, Rev. Wilbur F. Crafts made a very forcible address upon this subject, which should be published as a tract and circulated throughout the State. In the course of it, as setting forth the only defensible ground for the sacred observance of the Sabbath, he says:—

"All efforts of workmen in Continental Europe and our own West and Southwest to resist the invasion of the Sunday holiday by toil, while allowing amusements, have been and must be vain, for the ground of this Continental Sunday is indefensible. Its central position is too low—namely, that the Fourth Commandment is abrogated, and that Sabbath observance has no higher authority than the State, or at most than the State and Church and apostolic example, God and conscience—the highest of all defenders of the true Sabbath—are thus left out of the battle, and it is made a mere contest of human opinions. Whether a recognition of the divine authority of the Sabbath law is put in the public statutes or not, it must be put by the church into the public conscience, or the Sabbath cannot be successfully defended even against needless toil."

"Sabbath rest is safe only where it is a part of morality pressing upon the human conscience with the weight of God's 'Thou shalt' and 'I ought.' If a rich railroad corporation that greed is the commander of gain, why not a poor hotelier also? If men may sell on the Sabbath cigars, newspapers and candies, why not purer and more useful things also? If a man can't wait for new silk Monday morning, why should he wait for new shoes? The law that allows the making and selling of many papers on the Sabbath and forbids the making and selling of good books lacks equity, which is the very heart of true and effective law. Such law is a violation of law."

"The recent efforts of workmen to cut off Sunday work, without cutting off Sunday rest, proceeds on the supposition that the laborers that invade the Sabbath on one flank are wholly independent of the lusts that invade it on the other. Closer examination would show that greed is the commander of both and selfishness his chief of staff. The amusement vender cries, 'The Sabbath was made for man, he can't wait for new silk Monday also.' If a man can't wait for new silk Monday morning, why should he wait for new shoes? The law that allows the making and selling of many papers on the Sabbath and forbids the making and selling of good books lacks equity, which is the very heart of true and effective law. Such law is a violation of law."

"Those Americans who would allow on the Sabbath the running of teams, the making and selling of newspapers, or any other works not clearly works of necessity, or of mercy, or of religion, have taken a position where they are exposed to a double enflaming fire—first, from the side of the church, and second, from all who wish to continue other public amusements on that day. The only defensible ground of Sabbath observance must include the round top of Sinai."

No person but one who has looked in upon a family where one or two of the young children are blind, can feel fully the pathetic call for their early and careful training. Cut from all ordinary sources of amusement; their fathers and mothers, who are the best of parents, limit them both in movement and means of enjoyment and employment, nothing can be more appealing than their helplessness to a humane observer. For obvious reasons the public schools for the blind have required that the children received should have reached nine or ten years of age. In this time invaluable hours for instruction have been lost—the most susceptible of all childhood—besides the deprivation which the sightless children suffer. In addition to this, bad habits are often acquired. The accomplished Director of the Perkins Institution in South Boston, in view of this, has devoted his most earnest endeavors for a number of years to secure a Kindergarten branch to the school. Now so far as the completion of the building and its dedication to its truly Christian office are concerned, his plan is consummated. The flow of a generous tide of gifts, however, for its large number and expensive endowment must not be interrupted for the present, but rather increased. A beautiful building, with all the indispensable appliances, was opened last week on Perkins and Day Streets, Roxbury; an interested crowd of friends filling its public rooms during the exercises. One could but sympathize with the glad exultation of Mr. Anagnos on the occasion. Admirable addresses were made by Dr. Samuel Eliot, by Dr. Peabody, and by Hon. J. W. Dickinson. An impressive original poem was read by Mrs. Julia Ward Howe, and interesting musical selections were rendered by girls from the Institution. It was an interesting occasion, and the opening of a new and blessed era for the little children deprived of the sense of sight.

Personal and Miscellaneous.

The Lockport, N. Y., M. E. Church has a very well-arranged Oxford League among its young people. Its constitution and by-laws, with an outline of its work, make a neat little pocket tract, and afford a good model for such societies.

Our esteemed correspondent, Rev. Geo. Lansing Taylor, D. D., received the additional and well-deserved compliment of a degree of Doctor of Letters—Litt. D.—from Columbia College at its late jubilee. His poem at the

centennial of his Alma Mater was highly spoken of.

Prof. H. W. Conn, of Wesleyan University, takes the place of Prof. W. B. Dwight, in the department of zoology, in Martha's Vineyard Summer Institute, the coming season. Any inquiries in reference to the department may be addressed to him at Middletown.

Mrs. W. F. Crafts has prepared a fine series of thirteen blackboard lectures, or "chalk talks," on temperance topics. The series affords one lesson a month for Sunday-schools—a very profitable addition to the annual series of International Sabbath lessons. The manual is published by the National Temperance Publication House, 58 Reade St., New York.

Rev. M. W. Prince, formerly principal of the Seminary at Bucksport, Me., has closed a very successful and grateful term with the M. E. Church in Stamford, Conn., and has entered upon his new charge in Nostrand Avenue, Brooklyn, N. Y. His former parishioners sent him away loaded with evidences of their esteem and affection. They gave him a crowded reception, and left behind a valuable French clock, three pieces of bronze statuary, and a check for \$500. The itinerancy certainly has its "sunny side."

Mr. James Vick has a happy way of reminding us that the hour has come for making preparations for the garden the present season. Whatever beautiful flower, or blossoming shrub, or wholesome vegetable, adorns our northern lawns, or ripens in our grounds, can be found in his extensive nurseries and seed-room. The practical farmer, or the amateur gardener, can depend upon the labels sent from his establishment. His catalogues are works of art. Send for them to James Vick, the well-known seedman of Rochester, N. Y.

We have received two monthly copies of the *Rambler*—the organ of the Unitarian (N. H. Conference). It is issued in a very attractive style, and is well-edited, and sustained by a list of very sensible and interesting contributions. The January number has a cut of the Seminary in flames, as it appeared last December. An early number will now have, we trust, a picture of the fine new structure rising above the old foundations.

Mr. Everett O. Fisk, whose name has become familiar to many of our readers as the head of the Boston Teachers' Agency, issues a new manual, showing the breadth of the field he cultivates, the endorsement of leading presidents and heads of educational institutions, and his large facilities for securing both places for teachers and supplies for vacant chairs. Our friends can safely intrust their interests, however diverse, in his hands. His address is 7 Tremont Place, Boston, Mass.

It is sufficiently humiliating to read the testimony given at the investigation before the legislative committees of the accusations of the bribery of the members. While the charge finds little foundation, the fact is made evident that large sums of money are expended upon an irresponsible lobby. It is to be hoped that this disgraceful exposure will cause the inauguration of some effective measures for suppressing this shameful interference of the "third house" with the legitimate duties of legislation.

We are sorry, but not surprised, to see it announced that the health of Mrs. J. Ellen Foster, the able lawyer and eloquent advocate of the temperance reform, has given way under the strain of her long-continued and laborious service for the cause. A European trip for rest and invigoration is proposed, and friends have contributed a purse for this purpose. We trust the sea voyage and pleasant tour will bring back the lost tone to her physical system, and that her effective voice and wise counsel will still be enjoyed in pressing the great national reform.

We have seen many warm notices of the course of missionary addresses delivered by Dr. Thoburn before the students of the Garrett Biblical Institute and a large outside audience at Evanston, Ill. They were upon the spirit of missions, the call and equipment of the missionary, the missionary methods, the moral state of the heathen, and the missionary service as a career. These lectures were replete with instruction, drawn from a rich fountain of experience, full of holy fervor, and marked by a rare, persuasive eloquence. The Book of Acts, the words of Jesus, and the words of the apostles, were brought into vivid and noble, flexible, concrete volume, and we trust it will be soon wide-cast throughout the church.

We are indebted to the Methodist Publishing House, Lucknow, India, for a copy of the Twenty-second Annual Report of the North India Conference. It makes a very interesting document of 92 octavo pages, giving a full account of the work upon all the districts. There were 88 sessions of missions on the roll of the Conference, and over a hundred local preachers reported in the work. Nearly forty of the members of Conference are native preachers, educated in our schools and seminaries in India. The membership in full and on probation reaches 6,271. There is an attendance of twenty-two thousand in the Sunday-schools, and over fourteen thousand in day schools and seminaries.

Bishop Foster has been secured to deliver the Baccalaureate address before the graduating classes of Boston University, in Sleeper Hall, Thursday, May 31. We congratulate the class in having one so capable of speaking the wise words needed for such an occasion, in the absence of their esteemed president, Dr. Warren.

Dr. Talmage writes in a note from Brooklyn, N. Y., April 20, desiring us to publish:—

To Rev. S. L. Baldwin, D. D., 85 Lexington St., East Boston.

Ten thousand congratulations! Since we were boys together, you have always been on the right side. Our fathers were contemporaries and friends. We, their sons, do well to keep the Christian intimacy. I congratulate you on having so noble a wife, and Mrs. Baldwin on such a grand husband. Yours in the fervent memory of forty years.

Rev. Charles S. Nutter, the indefatigable Methodist antiquarian and hymnologist, has just issued a verbatim report of the second edition of the Discipline, of the year 1786. As compared with the first issued a short time since by Mr. Nutter, there are noticeable changes in the deliverances; the questions upon the use of liquor, on slavery, on fasting, the trial of ministers and supplying vacancies, are omitted, and several significant additions are made. These editions are exceedingly rare. Mr. Nutter has done a good service in securing their literal reproduction. As only a few copies are published, those desiring them should order at once of the publisher, at Concord, N. H. They can also be obtained at the rooms of the Methodist Historical Society. Price 50 cents.

to Europe and the Pacific. It specially gathers up his golden and heavenly words during his protracted sickness, and pictures the wonderful sweetness and grace which invested his last hours. No one can help being attracted by these delightful pages, or profited by the rich and devout sentiments and experiences of this holy man of God. His life was eminently an exhibition of the beauty of holiness. The volume is significantly entitled, "Memories of the Life of Calvin Sears Harrington, D. D.," by his wife. It can be obtained by addressing Mrs. E. C. Harrington, Middletown, Conn. Undoubtedly copies will soon be found at Mr. Magee's bookstore. Price \$1.

An interesting temperance meeting was held in Tremont Temple, last week, under the auspices of the General Conference of Charities, to discuss practical modes of dealing with intemperance and liquor-selling. There were many things said with which pronounced prohibitionists would widely differ, but a more terrible indictment of liquor drinking and selling has rarely been heard. The speakers were Hon. G. S. Hale, Rev. Frederick Baylies Allen, Hon. Cansten Brown, ex-Mayor Low, of Brooklyn, N. Y., who made a remarkably vigorous address, Rev. Theo. A. Metcalf, Prof. F. E. Peabody, and Rev. Edward Osborne. Such blows, with all differences of opinion, must tell.

Mr. H. L. Hastings, the well-known editor and publisher on Cornhill, Boston, as well as able preacher and lecturer, has been delivering lectures before the Young Men's Christian Association of London, in Exeter Hall, upon "The Truth of the Bible." *The Rock*, a publication of the Established Church, reports his lectures quite fully, as does also, the organ of the Association—the *Monthly Review*. His apologetic discourses are very highly appreciated.

The Methodist Advocate of Chattanooga has an extended and very appreciative editorial notice of the late Dr. N. G. Taylor, who died at his home in Happy Valley, Tenn., on the first of the present month. He was a graduate of Princeton, a political leader during the war in his State, a member of Congress, and an eloquent statesman. Many will remember his visit to our State and his ringing speech in the State House, and in different cities in New England. He was at first a local Methodist preacher, afterwards a member of the Holston Conference. He was very popular and greatly esteemed. His son is now Governor of the State.

Four meetings are to be held, under the direction of the Wesleyan Memorial Workmen's Institute, in the building of the association, 987 Washington St., to discuss the labor questions of the day. Hon. Carroll D. Wright and other well-known statesmen in political economy will take part in the discussions. The topics to be considered will be: The distribution of the world's wealth; is it fairly done? If not, where is the blame? the question of wages; the drift of labor organizations towards socialism; the real conflict, and what is to be done about it. The meetings will be held at 7:45 P. M., on April 27, May 4, 11 and 18. They will be free meetings, and the voices of workmen and scholars alike will be heard. It looks as if some practical good might be accomplished by them. A short, substantial address will open each meeting, and debate will follow.

Dr. Trafton writes in a note in reference to the German Conference:—

"I saw the announcement of my attendance on the Conference of our German conferees in the Highlands, last week. It was to me an occasion of great interest, as I have the pleasure of reflecting that I started on my journey when stationed in Roxbury in 1852. I engaged Dr. Nast, who was a member of the German Conference in session in Boston, to preach to our Germans in our church, if we could get them together, on Sabbath evening. Then I went into a German beer saloon and put the notice on a slate, and trusted to Providence for its circulation. That is the only good ever known to come from a drinking saloon, and it illustrates Samson's riddle. 'Out of the eater came forth meat, and out of the strong [bitter] came forth sweet.' For five Sabbath evenings Dr. Nast and Lyon preached to large audiences, and they voted to ask for a preacher, and Brother Grimm was sent to them, they buying our church, which we were about to vacate; and the result is a strong German church."

Principal Bradgown writes from Spain:—

"We are in the midst of 'Holy Week' in Toledo, the centre of Old Spain's grandeur. Have just come from the procession of Holy Thursday, which carries a cross, crucifixion, descent, piety, and devotion, and a very near, flexible, concrete volume, and we trust it will be soon wide-cast throughout the church."

We are indebted to the Methodist Publishing House, Lucknow, India, for a copy of the Twenty-second Annual Report of the North India Conference. It makes a very interesting document of 92 octavo pages, giving a full account of the work upon all the districts. There were 88 sessions of missions on the roll of the Conference, and over a hundred local preachers reported in the work. Nearly forty of the members of Conference are native preachers, educated in our schools and seminaries in India. The membership in full and on probation reaches 6,271. There is an attendance of twenty-two thousand in the Sunday-schools, and over fourteen thousand in day schools and seminaries.

It is depressing enough, even although somewhat expected, to find the jury in Sioux City voting 11 to 1 to acquit the assassin Aresford, who murdered the devoted Haddock. It rarely occurs that evidence in a capital case is more overwhelming than in this. There is little doubt that the jury was "fixed." Perhaps it is well that this additional exhibition of the power, as well as fiendishness, of the saloon should be shown. Although the murder has given such an impetus in the State to the temperance reform as it never had received before. The saloon must go!

The Thirtieth Annual Report of the Woman's Christian Temperance Union is something wonderful as a yearly document of philanthropic and religious service. It is a closely-printed volume, in small type, of 255 pages. It contains a full report of the annual meeting held in Minneapolis last October, with the addresses, special reports of the different departments of reformatory work, and a review of the condition of the temperance movement throughout the country. It is a very significant publication, showing the probable outcome and mighty results of the modern development of woman's service in the great fields of Christian reform. This is a document to be studied and kept handy for reference.

Our Wesleyan brethren are pressing their missionary enterprises in the city of London, not simply among the poor, but in the neighborhood of Buckingham Palace and the residences of the titled and wealthy, with great vigor. Over \$100,000 have been raised. An all-day convention in the interest of the movement was held in Exeter Hall on the 15th of this month. The attendance was large, and the speaking exceptionally animated, eloquent and very spiritual, covering such topics as Christian life, Christian work, and London missions. Fifteen thousand dollars were gathered through the day for the work. One of the leaders in the movement, Rev. Mark Guy Pearse, is now in this country, having an engagement at Chattanooga this season. He

will present his mission as he has opportunity during his visit here.

The *Christian* (London) contains a fine portrait of Rev. Charles G. Loring, late president of the Wesleyan Conference, one of the most popular and successful of the preachers and reformers of that church. He is one of the most active and effective of the temperance workers, having espoused the total abstinence cause as early as 1825. He joined the Conference in 1847, and was a student at Richmond. His labors have largely been given to the cities of Manchester and Liverpool. In the former a great reception was given him, at which the Bishop of Manchester was present, who, in a hearty address, presented him, who, in a gift of one thousand guineas which had been contributed by friends of all denominations. So small a concern was the money to him, that after the meeting, when a friend, knowing his habit, asked him where he had placed the gift, he had not the slightest recollection of what had become of it. After a search it was found among the loose papers on the platform table. His labors among the workers and carriage drivers in Liverpool were remarkable in their success, recovering them from intemperate habits and drawing them into the Christian fold. He is a preacher of great spiritual power, eminently simple, Scriptural, direct, plain in illustration, and full ofunction. Long may he be spared to labor!

Report of N. E. Conference Committee to the Evangelical Alliance.

The committee to whom was referred the work of the Evangelical Alliance of the United States of America, presented the following as their report:—

WHEREAS, moral perils now menace our country which impose the gravest responsibilities upon the Christian Church of the land; notably a secularism elaborately organized and equipped, and demanding an elimination of all religion from the theoretical and practical life of our republic; and, whereas, the fountain of morals by impregnating it with a flood of evil, by corrupting and ruining the soul, the offshoot of secularism, by its anarchic plots to be executed by systematic Jesuitism leading seven millions of our population in intrigues and conspiracies, and by its school fund, and thence for the domination of our government by a foreign power; Whereas, a political domain eight times the extent of that of the United States, is steadily blurring its abominations and hierarchies in the face of our Congress and defying the Federal government; the ruin, traffic, historic past of social vice, gambling, and mining, and all other devices for raising money, annually draining our industries of \$90,000,000, crowding our almshouses, insane asylums, and penitentiaries with its victims, blasting our homes, corrupting our legislation, and checking progress everywhere; fraud, defalcations, and robberies upon such a scale as to sport with our courts and officers of justice; filthiness thrusting itself into monstrous issues at the back of demagogues; all of which evils are forming a deadly and insidious foundation of the republic with the enemy of funds; and, whereas, these evils, by the Christian element of the country, are being and focalized by the diffusion and adequate information and appeals from the high standpoint of the Gospel; and, whereas, the Evangelical Alliance of the United States of America, impressed by the growing perils of the country, has recently resolved to so broaden the work that it may unite and organize the entire Christian strength of the country for the overthrow of these and their corrupting evils and for a comprehensive system of action, by forming branch Alliances, educating public sentiment, canvassing cities and towns to learn their condition and wants, co-operating with the churches in their efforts to remove non-church-going masses, holding great annual conventions, and most of all, making of all these evils a noble republic, and for the best of our country; therefore,

Resolved, 1. That with a great appreciation of the record which the Alliance has made for the churches in their efforts to remove non-church-going masses, holding great annual conventions, and most of all, making of all these evils a noble republic, and for the best of our country; therefore,

Resolved, 2. That a committee of five be appointed, who shall represent us in correspondence with the Alliance for the prosecution of its work.

Resolved, 3. That we hereby respectfully invite the churches in their efforts to remove non-church-going masses, holding great annual conventions, and most of all, making of all these evils a noble republic, and for the best of our country; therefore,

Resolved, 4. That a committee of five be appointed, who shall represent us in correspondence with the Alliance for the prosecution of its work.

Resolved, 5. That we hereby respectfully invite the churches in their efforts to remove non-church-going masses, holding great annual conventions, and most of all, making of all these evils a noble republic, and for the best of our country; therefore,

Correction.

MR. EDITOR: In your "Editorial Comment" on the doings of our recent N. E. Conference, you say that "Rev. J. M. Leonard, of the Westfield charge, was called, almost at the last moment, to be a substitute for the preaching the Missionary sermon to the Boston Journalists." Brother Leonard had notified that he must preach, only the Monday previous. Now these reports do me, unintentionally no doubt, great injustice, representing me as being discourteous and unfair to our brother. The facts are, that I wrote Rev. Leonard the last of February, or very early in March, telling him of my sickness and inability to preach the sermon, and asking him to hold the place, as the alternate, in readiness. He asked me, in reply, to hold the appointment a while longer, and let him know how I got along in health. I did so for about two weeks, and then, not recovering sufficiently, I wrote him some four weeks before Conference, definitely and positively relinquishing the sermon to him, and he wrote me accepting it, and thus still expressing the hope that I might be well enough to serve.

Yours fraternally,

A. McKENNEY.

NEW ENGLAND SOUTHERN CONFERENCE.

Reported by REV. W. J. YATES.

The 47th annual session convened, Thursday, April 21, in St. Paul's Church, Fall River, Mass.

The Conference opened at 9 o'clock A. M. with Bishop C. H. Fowler in the chair. Hymn 798 was sung. Prayer.

A Scripture lesson from Matthew 5 was read by the Bishop. He was assisted in the administration of the sacrament of the Lord's Supper, which followed

The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

There is one great trouble with too many of us: we are willing enough to hear God's word with the outward ear, but to hear it with the soul and mind and heart, to hear it unto obedience, to hear it unto righteousness of heart and life in all things, this is quite another matter. Yet this is the only saving way to hear God's word.

The Holy Spirit seeks to enlighten every man by means of the Divine Word. It is, therefore, absolutely certain that the man who, having the Bible in his hands, does not feel the force of its truth, is not opening his heart to its influence. His moral unconcern is the sole cause of his darkness. Therefore, should he die in unbelief, his damnation will be self-caused. Even now, Christ is saying to him: "You will not come to Me that you may have life."

In one of his sonnets to his mother, Heinrich Heine confesses that while he could stand before the face of a king without a downcast eye, he could not help being "smiled with shy humility" when in his mother's presence. And he ascribes this feeling to the

"sad memories that tell How many a time I caused thy dear heart pain, Thy gentle heart, that loveth me so well." In this confession of the poet one finds the universal truth that offences committed in youth against the law of filial affection become "sad memories" in life's aftertime. The parent's love pardons the fault, but no child ever fully forgives himself for having wounded a parent's heart. The sad memories live on, fretting the soul, and begetting the profitless cry, "Oh, that I had never wounded the loving hearts of my father and mother!" Happy, therefore, are those youths who, by honoring their parents, put no acts into their lives which can grow into such "sad memories" as those which burned themselves into the soul of Heinrich Heine!

The tear-drop which falls from a sinner's eye when the Holy Spirit is moving a great congregation, is more precious than the costliest gem in a king's crown. It is the effect of that softening of the heart which is caused by showers of blessing falling from the clouds of heaven's love. Happy are they who bid those showers welcome, and, yielding to their influence, permit the Saviour to stamp His image on their hearts. But woe to him who brushes that tear away, and rushes into the pleasures of ungodly men, thereby hardening his heart anew until it becomes as unimpressionable as dried clay to further divine influences. By this step often repeated, a man's character becomes so fixed, his heart so self-hardened, that his renewal becomes impossible. He is irretrievably lost. Even Shakespeare saw this fearful truth when he wrote,—

"When we in our viciousness
Grow hard, the wise gods seal our eyes,
In our own slime drop our clear judgments,
Make us adore our destruction,
We strut to our damnation!"

THE REWARD.

Who, looking backward from his manhood's prime,
Sees not the spectre of his misspent time,
And, through the shade
Of funeral cypress, planted thick behind,
Hears no reproachful whisper on the wind,
From his loved dead?

Who bears no trace of Passion's evil force?
Who shuns thy sting, O terrible Remorse?
Who would not cast
Half of his future from him, but to win
Woeless oblivion for the wrong and sin
Of the sealed past?

Alas! the evil, which we vain would shun,
We do, and leave the wished-for good undone.
Our strength to-day
Is but to-morrow's weakness, prone to fall;
Poor, blind, unprofitable servants all,
Are we away.

Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow-men?

If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin;
If he hath lent
Strength to the weak, and in an hour of need,
Offered the suffering, mindless of his creed,
Or love, hath bent,—

He hath not lived in vain; and, while he gives
The praise to Him in whom he moves and lives,
With thankful heart
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part.

—J. G. Whittier.

ALEXANDRIA.

BY REV. JOHN D. KNOX.

From Trieste in Austria to Alexandria in Egypt we had a pleasant voyage, and our landing in this city was novel indeed. Three hundred and twenty-three years before Christ, Alexander the Conqueror changed the name of a small village, and this stands as a monument better than anything else that he did. It has had many vicissitudes. Its site, harbor and other local recommendations rendered it a convenient point for a commercial city. In the days of the Ptolemies and the Caesars it is said to have contained a population of half a million. Eighty years ago it was reduced to six thousand, but at present it contains upwards of 200,000, of whom one-fourth are Europeans, chiefly Greeks and Italians. There seem to be much filth and poverty in the city, but also much push and growth. Since the bombardment some years since, some large and beautiful buildings have been erected and sidewalks provided, which in many ancient cities was not thought of. Donkeys, with a driver to each, take the place, to a great extent, of the street-car and the omnibus. Still

I saw one street-car, such as it was, getting along without any rails to run on. On some streets many shops, manufactories and stores occupy a space not exceeding from six to ten feet square, the entire front opening out to the street; and at night they are closed up with shutters. I saw seven tall men in a room that would not satisfy one as to space in America. It is next to incredible how men and women are willing to be confined in such a small space when working and trading. Some will sit down in the dirt on the sidewalk if there is one, otherwise in a broad or narrow street, and spread out a few things for sale; and men, donkeys, horses and camels must go around them or step over them.

No mortal could fully describe the dress of this mixed multitude. The women mainly dress in black—a fit color for the poor, degraded creatures they are in all Mohammedan lands; and if the veiled faces are as unsightly as the unveiled ones, the eyes of the visitors are blessed in loss of sight. Doubtless the harems contain many pretty faces, but woman is debased and disgraced in this country.

I visited the college of the Christian Brothers where one thousand students attend—three hundred free and in a low grade, and seven hundred pay. I heard a band of music practicing in the college, and belonging to it, I judge, in which there were eight nationalities. This school, doubtless Roman Catholic, in this Mohammedan land is doing much good.

To those loving old things, a visit to Pompey's Pillar is of interest. It stands on the highest ground in the ancient city. The total height of the column is 98 feet, 9 inches; the shaft is 73 feet, the circumference 29 feet, 8 inches, and the diameter at the top of the capital 16 feet, 6 inches. The shaft is of beautiful red granite, highly polished, elegant and of good style, but the capital and pedestal are of inferior workmanship and unfinished, and are doubtless of later work. Formerly on this elevated spot two of Cleopatra's Needles were found. One, perhaps, never was on a pedestal here, and was given to the English in 1801, but did not reach its present place on the Thames Embankment in London until 1877. It cost Erasmus Wilson £10,000 to secure its transfer. The undertaking met with some mishaps, which the older readers of ZION'S HERALD will recollect. The companion obelisk is in Central Park, New York city. These originally stood at Heliopolis, eight miles from Cairo, in addition to those in Rome and the one in Paris. How such high stones were handled in ancient times, is not certainly known.

We visited the Mohammedan Cemetery, and went down into the catacombs with but little pleasure. For about ten feet it was a small well, and at the bottom started off like a passage in a coal-bank. When I had gone as far as I liked, and heard the guide tell how great a distance these channels extend, I wished to turn back; but he insisted on taking us back by another road, and we were glad to get out even if there was a quarrel about who should get the "backsheesh." All about Pompey's Pillar and the cemetery everything was in utmost disorder and squalor. Several small sphinxes and perhaps some idols lay about the grounds, badly damaged. No one seems to take any care of anything. Ragged men and children followed us around and cried the universal word in Egypt—"Baksheesh!"

Next we visited the Mahmoudieh Canal, which was begun by Mohammed Ali in 1819. Its cost was \$1,500,000, and 250,000 men were employed one year in digging it, of whom 30,000 perished by accident, hunger and plague. It is fifty miles long, with an average width of one hundred feet. The old canals have disappeared. On our way we passed a portion of the old wall and fortifications of the city, now utterly worthless. The works of man perish.

In passing along, with the canal to our right, and houses, gardens, palaces and manufactories to our left, sight after sight, strange and unseemly, mirth-making, disgusting and sad, were constantly met. Everything looks so old. It is said the climate produces this look, and the people are slow to repair, or repaint, or whitewash. Some grand places were inside the gardens.

The most interesting place we visited was the grounds connected with the palace of a Greek merchant prince. The grounds are arranged with exquisite taste and thoroughly watered. The palms, grapes, shrubs, fruits and flowers, fountains, walks and statuary, made the spot a charming one. An artificial hill, with a winding walk, furnished a point of observation of the grounds and surrounding gardens.

Joining this there was discovered not long since the cellar of an ancient Greek church, with catacombs connected therewith. We went into it through a gate kept locked, down stone steps some twenty feet, and took a small boat which the guide moved into in the clear, shallow water. He showed us the places where the dead were deposited, and we could see piles of bones. The departments were quite commodious. Light was admitted through an opening where the church once stood. These places are clouded in mystery.

WOMAN SUFFRAGE.

BY ALICE STONE BLACKWELL.

MR. EDITOR: In a recent letter to ZION'S HERALD, Rev. Dr. Wheatley expresses the opinion that to let women vote on the same terms as men, would have a very bad effect, especially in New York city. Bishop Simpson took the contrary view. He said: "I believe that the great vices in our large cities will never be conquered until the ballot is put in the hands of women." Bishop Hurst said: "I fully believe that the time has come when the ballot should be given to woman. Both her intelligence and conscience would lead her to vote on the side of justice and pure morals." Bishop Bowman said: "In quite early life I formed the opinion

that women ought to vote, because it is right, and for the best interests of the country. Years of observation and thought have strengthened the opinion." And Bishop Gilbert Haven said: "In view of the terrible corruption of our politics, people ask, Can we maintain universal suffrage? I say no, not without the aid of women." Women constitute two-thirds of our church members, and only one-fifth of our criminals. It is not easy to see why woman suffrage should strengthen the power of the bad elements, either in city or country. The bad elements themselves do not think it will; they dread it, and oppose it with all their might. You may persuade a church member that the majority of mothers would vote for drug-shops, but you can never make the liquor interest believe it.

Dr. Wheatley says that "the zeal in behalf of woman suffrage is evidently declining," and that its advocates are much discouraged by the defeat of their bill in the New York Legislature. From a large acquaintance among the people called woman suffragists, I can testify that they are well used to beatings, and do not get discouraged with so little. The vote in the New York Legislature was not a bad one, as legislative votes go. The woman suffrage bill passed the Senate 20 to 9, and a change of eleven votes would have carried it in the House. The outlook is far from discouraging. Twenty years ago, women could not vote anywhere. Today, they have school suffrage in thirteen States—New York, Massachusetts, New Hampshire, Vermont, Michigan, Minnesota, Indiana, Kansas, Nebraska, Kentucky, Colorado, Oregon and Wisconsin; full suffrage in Wyoming Territory; municipal suffrage in Kansas, and municipal suffrage (single women and widows) throughout England, Scotland, Ontario and Nova Scotia. Suffrage in Wisconsin and municipal suffrage in Kansas have both been gained this year. The advocates of the measure are not discouraged, and they certainly have no cause to be so.

But, if the outlook were discouraging, that would be only an additional reason why every one should come forward to help. Years ago, some of Gilbert Haven's friends expressed surprise on hearing that he had been speaking at a woman suffrage meeting. "Yes," said the Bishop, "I do not propose to fall in at the rear of this reform. I mean to march with the procession." The procession is steadily going forward, and those who do not want to bring up the rear should prepare to fall in.

FIFTY YEARS AGO.

BY REV. CHARLES ADAMS, D. D.

[Written for, and read at, the semi-centennial services of the dedication of the Greenland Methodist Episcopal Church, held April 3 and 4, 1887.]

I sing of Greenland; not that Arctic realm
To which the fathers gave a similar name—
The land of ice, and bears, and Eskimo;
Whence divers reminiscences I bring
Of youth and pleasures fifty years ago.

How grateful to the eye, and much the same,
The scenery of this land of pleasant name,
As thoughtfully I wander to and fro,
Familiarly along each beaten road,
And mark at right and left each fair abode,
Such as I saw them, fifty years ago.

How grateful to the eye, and much the same,
The scenery of this land of pleasant name,
As thoughtfully I wander to and fro,
Familiarly along each beaten road,
And mark at right and left each fair abode,
Such as I saw them, fifty years ago.

Alas! that clean and widely-reaching sweep,
As the death angel goes abroad to reap;
And when the strong and lovely are laid low!
Where are the forms I met along the way,
Whose smiles would light upon me every day,
When here I lingered, fifty years ago.

Among the treasured names so dear to me,
Was Medcalf—he of precious memory;
And from whose lips was ever wont to flow
The gospel message, free as glides a pen
Of ready writer, such the seeming when
Did Medcalf preach here fifty years ago.

Long was his pastorate; and many a year
Were his blent ministrations welcome here.
In summer's heat, and winter's cold and snow,
As gentle shepherd with his well-loved sheep,
His careful watch he never failed to keep,
Along those days of fifty years ago.

At times it chanced amid those former days,
That hither others would direct their ways—
Men of renown—and tarry to bestow,
From the pulpit, some special blessing,
Some lesson so divine and so impressing,
As living still, since fifty years ago.

Sometimes came Broadhead, that majestic man,
As if God made him on some special plan,
And bade him to some special stature grow;
And he would preach, while we, from far and near,
Looked on and listened, burning words to hear
So grandly spoken, fifty years ago.

Once Moffat came; as if some brilliant star
Had lighted down upon us from afar,
With all its beauteous radiance glow!
Around him as the gathering crowd assemble,
He preached those words whereto did Felix tremble,
And we, too, listening, fifty years ago.

And I have heard an Adams preaching here,
Whose gentle voice was grateful to the ear
As when the morning zephyr softly blow.
Him I remember in the early time,
Ere he had reached, as yet, his life's fair prime,
And as he flourished, fifty years ago.

And once came Henry Smith, that shining light,
Converted in old Durham, on a night
When Medcalf thundered there of endless woe,
And warned the wicked to repent and flee,
While mercy and salvation both were free,
That night was more than fifty years ago.

Converted in old Durham, on a night
When Medcalf thundered there of endless woe,
And warned the wicked to repent and flee,
While mercy and salvation both were free,
That night was more than fifty years ago.

And Henry seemed as if some angel flying,
Like him of the Apocalypse; and crying,
Aloud proclaiming to the high and low
The everlasting gospel all abroad,
And turning multitudes from sin to God,
Amid those days of fifty years ago.

Now joy to Greenland and her churches here,
Fragrant, as they are, with memories so dear!
May "love and joy and peace" still live and glow,
And flourish widely o'er the pleasant land,
And all of good abound on every hand,
Far more than now, or fifty years ago!

RESCUE OF THE LOST MAIDEN.

BY REV. D. SHERMAN, D. D.

Among the strange incidents, related in his volume of sea adventures, by Capt. Samuels, is one scarcely equalled in marvelous coincidences even in the annals of fiction. Without following the captain's order, the outline of the story is here given.

Hans, a main character in it, was born in humble condition, in Sweden. A bright, active, affectionate lad, his parents intended to aid him to secure an education. At the country school, where he made rapid progress, he formed a more intimate acquaintance with Fleda, the daughter of a neighbor, a beautiful girl with ruddy cheeks, blue eyes and flaxen hair. Often in each other's society at their homes and in school, they grew so gradually into sympathy and affection as hardly to know when or how their attachment commenced. A rude and unexpected event revealed the depth and tenderness of their devotion to each other. The removal of her family to Moscow, took Fleda quite beyond the reach of her young admirer. For a season the lovers, now well along in their teens, kept up a knowledge of each other. At length the family made another move to Odessa on the Black Sea, where all trace of them was lost by Hans. The head of the house, honored by the Russian government, accumulated wealth, and was appointed consul of Odessa. In their new situation Fleda enjoyed rare opportunities for education, which were improved to the utmost, and she became a fine scholar, especially in the languages, several of which she wrote and spoke with ease—an accomplishment which proved valuable to her father in his relations with different nations.

But of the good fortune of Fleda after leaving Moscow, Hans knew nothing. No word came back. But for a long while he thought of the flaxen-haired maiden by day, and at night dreamed of her return to greet him and renew her assurances of interest and attachment. Alas! it was a dream. To him she could henceforth be only a memory; but a memory long as real and impressive as life itself. In fact, his form and features floated in the atmosphere of his imagination, long after her name had ceased to be spoken in the household.

At length it was noticed that Hans' interest in study and daily duty grew less and less intense. The body was in Sweden, the heart in the distant east. In these pensive and dreamy hours, the old viking blood began to stir in his veins. Nothing but the open sea could allay the unrest of his spirit, and he, like so many of his ancestors, hastened away to sea. We pass over years. A noble man, true to duty and with growing skill in sea-craft, Hans rose in the service, waking up one morning to find himself captain.

In an early voyage to the Mediterranean, he could not deny himself the pleasure of visiting Odessa to obtain, if possible, some trace of the missing family, and especially of the maiden. Though the probabilities were all against success, the vision beckoned him on. Though that enchanted life had probably vanished from earth or been devoted to another, he could not restrain his longings to see once more, or to obtain trace of, an object so dear to him. Once in Odessa, he searched in vain. No one had heard the name. But he did not despair. Love knows no defeat. On touching at length at the consulate, he found those who had known the consul; but he had gone six years before to Alexandria in Egypt.

Though the probabilities of finding him grew less, Hans determined to renew the search for the consul; and he was finally successful, in ascertaining that he had established himself as a corn merchant in Alexandria. In prosecuting his business, he often passed into the less secure parts of the country, invariably accompanied by his daughter. On one of these mercantile rounds, they were encountered by a band of Arabs; the men in the party were slain, and the women divided among the marauders. The sale of Fleda to a military chief was the last ascertainable trace of one toward whom many longings looked and desires.

Though hope of again meeting the object of his affection had died out of the heart, no new Fleda in the lapse of years re-kindled his passion. He went and returned each time a bachelor.

In later years, while on a voyage to the Mediterranean, a curious incident happened at Constantinople. While the ship was delayed in the harbor, he spent some days at a hotel in the city with Captain Samuels, above noticed. In passing to and from their ships, they took a street on which was a palace of one of the pashas. The dead walls of the palace, some twenty feet high, allowed them to see only the windows in the third story. As they passed under the walls one afternoon, one of those windows was suddenly flung open, when a most beautiful lady unveiled herself in full view. A small package was flung over the wall, and the window suddenly closed.

The captains were electrified as by a vision from the skies. The sudden apparition, the rare beauty of the object disclosed at the window, the billet, and the sudden disappearance, all served to arrest their attention and impress the imagination. What could it mean? In exposing her unveiled features, they knew she had violated a known edict whose penalty was death. The package which had been picked up by the Swedish captain would explain all. It contained a brief note written in fair English, which read as follows:—

"I know you are Christians, and will save me from this life of degradation. Entombed in this harem, from which there is no other way of escape, I appeal to you in mercy to save me. God, I know, will open your hearts, give wisdom and guide you to-morrow night to a slither thread thrown from this window, near where you found my note. To the thread attach your answer. Death awaits discovery."

The note was read to Captain Samuels, and the question of an attempt at rescue discussed. The danger was very great. There were nine chances out of ten of exposure, which would be death. How could she be taken down from the window? How venture through the streets? How pass the guarded gates? But per usual brings inspiration and courage. The Swedish captain was full of the subject, had conceived a romantic attachment for the fair lady—a flame which had not been kindled in his soul since the disappearance of the consul's daughter—and had determined to attempt the rescue. The whole day was spent in devising a plan. The Swede was ready for anything, but the cooler head of Captain Samuels detected difficulties in nearly every scheme proposed. At length they hit upon one the captain thought would answer.

Accordingly, at night they attached to the slither thread the following message:—

"On the fifth night counting from to-morrow, we will rescue you by a rope ladder, one end of which we will attach a strong line to the end of your cord. Pull this until the ladder reaches you. The line will be sufficiently strong to bear your weight. Place the line over a hook, or post, but do not make it fast. The line will be withdrawn after your descent, so that no one will discover the manner of your escape. If you can devise any other means, or have any suggestions to make, you can communicate as before; we will pass nightly until we have some token from you. One of us will ascend to assist your descent, if you desire. May God, to whom you have prayed, nerve you for the task!"

On the next night they found the following note attached to the slither thread:—

"I will provide the ladder, which you will pull towards you by the cord. I have a trust in much, who will assist me as his life belongs to me. Think well of the danger. I have no right to place you in jeopardy. In case of discovery, a rope ladder upon you would prove your guilt; you would be seized and hanged. No one knowing how save the headman. Your crime and mine are punishable by death. My life is nothing, but you have loved ones at home. Should you change your minds on the night appointed, God have mercy on me! I should not live to see the light of another day. I have felt that God, to whom I have always prayed, would deliver me and allow me to thank Him in His sanctuary. If you do not find the cord, you may know that I have been betrayed. If all is safe, the cord will be weighted with a silk purse, containing jewels to reward you and assist me in my escape. Should you not find this token, it will be because I have been discovered. Then be on your guard against assassination."

The eventful fifth night arrived. There was no moon. The gloom of the streets was relieved only by the faint flicker of their dark lanterns. The guards were bribed, and they soon found their way to the palace. The slither cord weighted with jewels extended from the window above. The moment was one of the most thrilling interest. A gentle pull at the cord gave the signal to the lady at the window; and in a moment more the ladder was drawn down, and held firmly by the rescuers, when some one began to descend. A man, in a white tunic, sprang from it and took both by the arms, and then ascended. The apparition chilled their blood. Were they betrayed? But they must not hesitate now.

In another moment a strain was felt upon the ladder, and the lady herself stepped upon the ground. Following her came the faithful eunuch, who fell upon his knees and begged to be taken along. This was impossible. He would be missed, and all would be betrayed. By the lady's advice he ascended, drew up the ladder, and closed the window. She would not be missed until noon the next day, at which time she hoped to be beyond danger.

Hastening to the gate, they succeeded in bribing the guards by a shower of small coins. While the guards were engaged in picking them up, they passed through, locking the gate and throwing away the key. Hastening to the shore, they leaped into a boat left in readiness, and made for the ship of the Swede. As they pulled from the shore, a clamor was heard from the rear, as of officers in pursuit. The lady was got safely aboard and concealed. Lest they might be overtaken, Captain Samuels advised his friend to hasten his departure. So weighing anchor, his vessel, at sunrise, was far out in the Sea of Marmora.

Capt. Samuels repaired to his own vessel, but could not sleep after such an adventure. On the next day inquiries were made for the Swede's ship, and he told them the captain intended to sail at daylight, and had probably gone. Not daring to venture ashore, Capt. Samuels feigned rheumatism. Hearing of his illness, the American consul came aboard to proffer his sympathies, and told as a bit of news how one of the wives of the pasha of the army had been abducted, as was supposed by a band of Greek brigands, who held her for ransom. Some of them had been captured and hung, but the lady had not been recovered. The capture of the brigands was the noise heard as they entered the boat the night before. Possibly the consul suspected the manner of the lady's escape from the harem, but he asked no questions. As it might be well for one so well known in the city as the captain to be conspicuously absent just then, the consul invited him to dine at the consulate the next day, which he did.

To abbreviate the story, much must here be omitted. After losing from the Golden Horn, the Swedish captain is not heard from for nine years. Capt. Samuels, in his voyages across the Atlantic, often recalled the adventure of that fifth night, and wondered what

could have been the fate of his friend and the rescued beauty. No trace of them had ever been obtained. At length, on entering the harbor of New York as commander of the "Dreadnaught," who should meet him but his old comrade in adventure at Constantinople and the lady they had rescued, now introduced as his wife, both eager to greet him and to complete the story of their adventures.

The rest we give in few words. On making out to sea, Hans was thunder-struck to find the rescued beauty was no other than the flaxen-haired maiden of other days. The story of her life was rehearsed—the residence at Odessa, the removal to Egypt, the death of her father, her own capture and sale to the pasha of the army. She had enjoyed great advantages, had been favored with several flattering offers of marriage, all of which had been rejected, and had suffered great misfortunes.

It only remains to say that they were early united in the bonds of matrimony, and that, by the aid of the jewels let down from the palace, a ship had been purchased, and they had been comfortably set up in life.

NOT MY OWN.

Thine alone, entirely Thine,
Purchased by a right divine,
Never more mine own to be;
Lord, I would be lost in Thee!

Thine my strength, or more or less,
Thine my hand, its work to bless;
Only Thine my passing days,
Thine my hours to fill with praise.

Not my own the gifts I bring,
Tribute to my Lord and King,
Only mine as treasure lent,
For the Owner used or spent.

Oh! it comes, oh! blessed thought,
With a strange delirium wrought,
Thine forever, Thine alone,
Lord of life, and not my own!

When my spirit is perplexed,
When by devils currents vexed,
Calmy I look up to Thee,
Best of friends and guides to me.

Thou wilt keep me, Thou wilt save,
Thou wilt make me ever brave;
In the utmost stress and strife
I may trust for death or life.

Never hearing pain or loss,
Not in shadow of the Cross,
Never walking on alone,
Always with Thee, not my own!

Nothing would I hold as mine;
Joy of joys, my life and Thine,
Lord, the full surrender take,
Own the seal for Jesus' sake.

—MRS. MARGARET E. SANGER, in *Illustrated Christian Weekly*.

The Little Folks.

A LITTLE TALK WITH BOYS.

When I meet you everywhere, boys—
On the street, in the cars, on the boat,
at your homes, or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious things in this wonderful world of ours.

But very often I find one thing lacking in you. You are not quite gentlemanly enough. There are so many little actions which help to make a true gentleman, and which I do not see in you.

Sometimes when mother or sister comes into the room where you are sitting on the most comfortable chair, you do not jump up and say, "Take this seat, mother," or, "Sit here, Annie," but you sit still and enjoy it yourself. Sometimes you push past your mother or sister, in the doorway from one room to another, instead of stepping aside politely for them to pass first. Perhaps you say "the governor," in speaking of your father; and when he comes in at night you forget to say "Good evening, sir." Sometimes when mother has been shopping and passes you on the corner, carrying a parcel, you do not step up and say, "Let me carry that for you, mother," but keep on playing with the other boys. Some times when mother or sister is doing something for you, you call out, "Come, hurry up!" just as if you were speaking to one of your boy companions. Sometimes when you are rushing out to play, and meet a lady friend of your mother's just coming in at the door, you do not lift your cap from your head, nor wait a moment till she has passed in.

Such "little" things, do you say? Yes, to be sure; but it is these very little acts—these gentle acts—which make gentlemen. I think the word gentleman is a beautiful word. First, man—and that means everything strong and brave and noble; and then gentle. And that means full of these little kind, thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentlemanly boy I feel so glad and proud! I met one the other day and have been happier ever since.

—Selected.

Miscellany.

Home Comfort.

An old-fashioned recipe for a little home comfort: Take of thought for self one part, two parts of thought for family, equal parts of common sense and broad intelligence, a large measure of the sense of fitness of things, a heaping measure of living above what your neighbors think of you, twice the quantity of keeping within your income, a sprinkling of what tends to refinement and aesthetic beauty, stirred thick with Christian principle of the true brand, and set it to rise.

Afterward.
I heedlessly opened the cage,
And suffered my bird to go free;
And, though I brought it with tears to return,
It nevermore came back to me;
It nests in the wildwood, and leads not my call;
O the bird once at liberty who can enthrall?

I hastily opened my lips,
And uttered a word of disdain
That wounded a friend, and forever estranged
A heart I would die to regain;
But the bird once at liberty who can enthrall?
O the bird once at liberty who can enthrall?

—VIRGINIA B. HARRISON, in *Independent*.

The Position of Step-Mother.

It is often said to be a thankless office; out there the new wife tries to put herself in the place of that other woman who was called away when life was at its fullest, she often reaps a rich

reward. She may not have displaced her predecessor in her husband's heart, and, if a thoroughly good and unselfish woman, she will not wish to do so, any more than she will desire that the children should forget their own mother. She fulfills a sacred trust, rejoices in the bright young faces round her, and in the family party is ever charged by little ones of her own, all the best feelings of her step-children are called forth, and in loving the new comers they best repay her for the love she has poured forth. As they all get older, the mutual affection has a touch of friendship in it that is very sweet, and the gratitude of the husband and father who has married such a second wife adds so much tenderness to his love that she is doubly blessed.—*Cassell's Magazine*.

Our Treasures.

We cover our treasures away from sight;
Away from the cold, and the storm, and the night;
They will come again in the summer light;
Can we wait or not?

The Mayflowers blossom in early spring,
And bluebirds come on an angel's wing,
And grasses and flowers their carols sing;
And all hearts break!

There is no chance. In the gardens here
We plant, and water, with hope and fear,
And what if the treasures disappear
Some sultry noon?

The same flowers grow in the soil above,
And yours and mine, by the hand we love,
Are tended well; shall we praise, or blame,
If the blossoms in our hands again

Come late or soon?

—SARAH K. BOLTON, in *Congregationalist*.

FROM HERE AND THERE.

Between two and three tons of postal cards are manufactured every day at Clinton, N. Y. The largest order ever filled for New York city was 4,000,000 cards, or about twelve tons of paper.

The Grant monument fund now amounts to \$130,000. The Association having the matter in charge now thinks there should be a limitation to the cost of the monument. The original idea was to raise \$1,000,000, but the sum of \$300,000 is now named as the maximum.

Lieutenant Zalkinski's recent experiments with his dynamite gun, at

not have displaced his good and unselfish heart. It is to be completed in eight volumes, the last of which will be issued during the present month. It is published on good paper, in clear type, and is sold for \$5.50 for the whole set. It is a standard work, issued at a remarkably low figure.

MASTERS OF THE SITUATION; OR, SOME SECRETS OF SUCCESS AND POWER, by William James Tilly, B.D. Chicago: S. C. Griggs & Co. 12mo, \$1.25. The dozen chapters in this excellent manual treat of certain traits of character indispensable to success, and illustrate them by signal examples of conspicuous persons in various walks of life. The book is an admirable one for young readers just in the hour of the formation of character, full of instruction and inspiration.

NATURAL LAW IN THE BUSINESS WORLD, by Henry Wood. Boston: Lee & Shepard. 12mo. The very popular, and indispensable work, "Natural Law in the Spiritual World," has doubtless suggested at least the title to this work, and aided in a measure the course of the argument. It is a very suggestive and profitable volume. The author shows that the same immutable laws of God which are discerned in the world around us, are clearly manifested in our social life. Success is not an accident, but a conformity to divinely-established principles.

AND THERE, by Henry Wood. Boston: Lee & Shepard. 12mo. The very popular, and indispensable work, "Natural Law in the Spiritual World," has doubtless suggested at least the title to this work, and aided in a measure the course of the argument. It is a very suggestive and profitable volume. The author shows that the same immutable laws of God which are discerned in the world around us, are clearly manifested in our social life. Success is not an accident, but a conformity to divinely-established principles.

A MANUAL OF CHRISTIAN EVIDENCES, by Rev. C. A. Row, M. A. New York: Thomas Whittaker, 16mo, 75 cents. This is a very useful, portable handbook of the moral and miraculous evidences of the divine character of our Christian faith. It is just the book to take to a young disciple entering upon the new life. It will enable him to give a clear reason for the hope that is in him. It affords a good text-book for the study of a Bible class in connection with the Scripture lessons.

A HISTORY OF THE UNIVERSITY OF OXFORD, by Hon. G. C. Brodricke, D.C. L. New York: Anson D. F. Randolph & Co. 16mo, 80 cents. This monograph of history gives a sufficiently ample and very interesting sketch of the rise and establishment of the colleges forming the great University at Oxford, England, with the reforms that have occurred from the Middle Ages to the present condition of the institution.

From the same House we have OUR FATHER: Illustrations of the Lord's Prayer, compiled by Annie L. Hyde. Small quarto, neatly bound. \$1.00. Happy selections in prose and poetry from the best writers, ancient and modern, have been gathered by the accomplished author in illustration of the different sentences of the great, universal prayer. A delightful volume for meditative hours.

Periodicals and Pamphlets. Education for April opens with the first part of an able and very sprightly paper by the accomplished principal of Cushing Academy, Ashburnham, Mr. J. E. Voss, on "Methods of Instruction in Civics." Prof. Speller, of Charleston, S. C., has a contribution in answer to the question, "How to Teach Reading." Dr. Crehore, in a parabolic form, gives a "Primary Study in Government." May Macmillan, of "Women as Professional Teachers." Dr. Klemm gives "An Interview between Pestalozzi and Dr. Bell." The miscellaneous and editorial departments are full and particularly interesting. 50 Bromfield St.

The American Kindergarten has become a household word, and is one of its valuable characteristics, but adds excellent practical home lessons. Its April number tells, in a vigorous article, what "Child Culture" signifies. Fowler & Wells, publishers, 773 Broadway, New York.

The frontispiece of the Quiver for May is a beautiful picture of "The Childhood of the Earl of Shaftesbury." Among its articles for the month are: "The Good Earl," which is a sketch of the late lamented Lord Shaftesbury; the continued story of "A Faithful Heart"; Scripture Lessons for School and Home; Rev. Mr. Laid's Temptation; a sermon by Rev. William Jay, preached at the funeral of Queen Victoria; "The Apostles of the Circumcision"; "An Evening at Exeter Hall"; "My Brother Basil"; "Preparation Classes in Sunday-school"; "Old Mr. Humphreys"; "Rev. Dr. Eadie"; and "Short Arrows." New York: Cassell & Co.

Common School Education for April has a paper by Rev. A. D. Mayo, on "The Teacher's Society," by N. A. Calkins, LL. D., on "School-room Work," by Dr. Larkin Dunton; on "Arithmetic in Primary Schools," by Dr. Norton; on "Methods in Zoology Teachings," by Mrs. Winchell; on "Manners and Morals," etc., and a large variety of editorial miscellany. This is one of the most attractive and practical educational periodicals coming from the press. W. A. Mowry, 90 Bromfield St.

The frontispiece of the Magazine of Art for May is a striking etching entitled, "Under the Charn." The artist of whom the illustration is given in this number, is Randolph Caldecott. The other papers are: "A Lost Art Revived," with five illustrations (this is a cameo-glass-making); "Glimpses of Artist Life," with illustrations; "The Monthly Chronicle of Art," and the "Record of American Art." Cassell & Co., New York.

The press of the country generally shares the pleasure with which the management of Public Opinion announces the entrance of that journal upon the second year of its useful and prosperous career. That such an undertaking should have proved successful, is not a surprise to those who understand its aims and the fidelity with which it has striven to attain them. As a compendium of current thought upon all leading topics, Public Opinion has already come to be regarded as invaluable. It is thoroughly well informed upon the prominent topics of the times.

The Church Review for April has a paper by Dr. Hall upon "Mexico and Haiti and the United States," an interesting sketch of Bishop Whipple and his times; a paper on "The Hymnists"; "Theories of the Holy Communion"; "The First Bishop of Nova Scotia"; "Monks' and the Province of the Roman Empire"; "Talks with Socrates about Life"; "Has the Church of England Recognized the

of the Church of Scotland in the 55th Canon of 1664?" Henry Mason Bann writes the first paper upon "The Law of the Church in the United States." The last chapter is devoted to editorial notes and reviews. Boston: Houghton, Mifflin & Co.

American Art Illustrated, for April, has a copy of T. W. Wood's capital "Illustration of Curbsome Politeness." Its illustrated articles are: "Two Academy Exhibitions," with a full-page group of foreign painters; "A Respectful Review," five illustrations of students' work, Boston Museum of Fine Arts; "Comments and Reviews," "Monthly Record of Art," "American Home Decorations," and "Miscellaneous Topics." An interesting number. Boston, 179 Tremont St.

WOMAN'S FOREIGN MISSIONARY SOCIETY. The second quarterly meeting of the New England Branch was held on April 13 at 2 o'clock, in the vestry of the Bromfield St. Methodist Church, Boston. Mrs. Warren presided. Mrs. Dr. Butler drew a Scripture lesson from the "fruitful bough by a well," and the "arms made strong by the hands of the mighty God of Jacob," as said of Joseph in the 49th chapter of Genesis. Prayer was then offered.

The report of the treasurer showed the receipts from auxiliaries, \$5,121.95; total receipts and balance on hand, \$7,451.80; disbursements, \$5,624.05. The report of Mrs. Alderman had many encouraging facts. In the work at home, not only have the usual instrumentalities hitherto employed been faithfully utilized, but additional means have been devised, especially in the line of work among the children and young ladies. The 515 auxiliaries mean a large number of regular monthly meetings, besides larger public and district meetings and conventions. Two young ladies have been accepted as missionary candidates, and two others are in preparation for work. Dr. Terry sailed from San Francisco on April 2, for North China.

In the foreign fields some changes have been made. In India, at the session of the Conference and at the new Bombay Conference, additional work was proposed, throwing open a vast field. Everywhere, north and south, money is wanted. Missionaries are needed, and also buildings, and all the necessary equipments of work. At Bijnour, where the New England Branch is supporting the schools and Bible women, the success is encouraging under the superintendence of Mrs. Rockey. At Moradabad, Mrs. Parker is relieved by the new medical missionary, Dr. McDowell. Miss Knowles, at Nynette Tal, is not yet re-enforced. The zenana paper is to be published in four editions, possibly a fifth; Mrs. Bradley has been nominated as editor. The death of Miss Nickerson, on her home voyage, is greatly lamented by the workers in India, by whom she was highly valued.

From Foochow, China, comes an earnest appeal to the Branch for help, which is also needed in North China. In Corea, the work prospers under Mrs. Scranton. A missionary will probably be sent in September. In Japan, in every station, crowded schools and Christian work in city and country could occupy twice the number of workers.

In Bulgaria, the work of the Bible women is interesting, and those in Lofcha have not been disturbed by the war. In Mexico, some changes have been made by the action of the recent Conference. Help is needed at Puebla and at Pachuca. The Branch hopes to send to one of these stations in the autumn. In South America the school at Rosario has been preserved from the ravages of the cholera. Great heroism has been shown by the missionaries here in their difficult work.

A suggestion has been made that a thank-offering, expressive of gratitude for the eighteen years of this woman's society, just completed, be called for and set aside for sending a missionary to Rosario, as no appropriation for this great need has been made by the General Executive Board.

The unexpected presence of Rev. Dr. Thoburn added to the interest of the meeting greatly, for, upon being introduced, he paid a tribute to the worth of Miss Nickerson, in whose death the society has sustained so great a loss. He said Miss Nickerson was fitted by nature to lead, and the same characteristics of her early Christian experience were carried into her missionary life, of thorough consecration and devotion to her work, putting down all obstacles possible to be overcome. Dr. Thoburn then spoke of some of the peculiar circumstances surrounding the lady missionary in India, and said there had never been one more true in all her relations to these than Miss Nickerson. He then went on to speak of the great need of more laborers. The three conferences must soon become five; there must be one hundred missionaries. Our vision must be enlarged to see our abilities and feel our responsibilities.

Mrs. Alderman presented reports from the Conference secretaries, all of which had reported. There has been a special activity in Maine and East Maine. A breezy message from Mrs. Jenkins showed there had been a very good quarter's work in New Hampshire. Mrs. Dorchester read extracts from the secretaries of some young ladies' societies, and also gave a satisfactory statistical account of the New England Conference. Mrs. James' and Mrs. Thompson's reports also showed special success in certain portions of their Conferences.

Mrs. M. D. Buell gave a paper upon "The Organization of Children's Societies." This department of the work at home is one of its most important elements; the possibilities of the money to be raised, the securing financial aid, are not the only things to be considered. The education of children in their future duties and responsibilities cannot be overestimated. The subject of the paper was timely, and it was well considered, in view of the existing condi-

tion of the auxiliaries of the Branch. Singing the doxology closed the meeting.

Obituaries. (All obituaries are now limited to a maximum of four lines of text, exceeding this number being charged.)

Death, not content with taking two of our male members, has now transferred the names of two of the sisters from the church records of Barre Methodist to the book of life. Both of these sisters were connected with sainted ministers of our New England Conference.

The first summons came Feb. 5, 1887, to Rev. SARAH H. BRYANT LEMON, a sister of Rev. W. A. Bannan. Sister Lemon was born Dec. 15, 1823, in Belchertown, Mass., and this children only two remain. When about thirteen years of age, and while living at Monson, Mass., she was converted. She married Mr. Sewell S. Lemon, July 6, 1846, who, with an adopted daughter, is left on the shores of time. Seven years ago Sister Lemon joined our church in Barre. Living about four miles out, she has not been permitted to enjoy the social meetings; but was a constant attendant on Sabbath services. She was very retiring in her ways, and never made bold expressions of her experience. Long acquaintance with her would show her true worth, and that she had a deep and abiding experience of the things of God.

A fall on the ice brought on a complication of diseases that at the last suddenly extinguished the light of her life. She was laid out in the bush, but on the candlestick.

At the funeral of Brother Milton Hall in November last, Sister MARY FRANCES MOWRY LORING took a severe cold, and March 14, 1887, her earthly life was ended. She was a devoted wife and mother, and a faithful member of our church. She was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church. She was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church.

Sister Loring was the only child of Rev. Jacobus W. Mowry, and was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church. She was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church.

Mr. JAMES LINTON died at his home in Kingston, Me., March 13, 1887, aged 69 years, 9 months, and 2 days. He was born in Buxton, Maine, June 11, 1817, and always lived in that Province until six years ago, when he came to Kingston. He was converted sixteen years ago, and joined a Baptist Church. In 1884 he united with the M. E. Church in Kingston, and remained a worthy and faithful member until he died. His faith in the promises of an immortal life was unshaken. He was always at his post of duty, and the church will miss him very much. He leaves a wife and nine children to mourn for him, but their loss is his gain.

Mrs. JESSIE STEVENS, relict of the late Judge Stevens, died in Dover, March 16, 1887, aged 78 years. Death came suddenly, but not as a surprise; for a long life of faithful service had prepared her for the great day. She was a woman of great piety, and her life was a meek and quiet spirit. "She was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

Brother ROBERT SANDERSON was born in the town of Thoburn, England, Sept. 20, 1808. In his early life he gave his heart to God, and became connected with the Wesleyan Methodist Church in England, and was for many years a faithful and active member of the church, doing faithful service for the Master. In 1854, he came to this country, and was settled in East Boston, it being Thanksgiving day, came direct to the Meridian Street M. E. Church, of which he was made a full member. He died on the 20th of March, 1887, at the age of 78 years, after a long and useful life. He was a man of great piety, and his life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

At the age of twenty-five years came the most eventful period of her life, a period she often referred to, with the sweetest of remembrances. It was during the great revival in Ipswich in 1830, under the ministerial labors of Rev. John Matt, that she was brought to the Saviour. According to her own testimony, a hundred times given, she found the hundred-fold increase of the joy and blessing which will find life everlasting in the world beyond.

In 1835, on the third day of August, she was married to Mr. E. Church, Rev. N. S. Spaulding. By this change in her civil condition, she was prepared to do the work of a Christian wife. But it was not until she was twenty years of age that she was baptized for labor, for now new responsibilities were upon her. She could not leave her husband behind; they must travel the celestial road together. And they have not only traveled together, but both have labored, in season and out of season, that they might win souls to Christ, and share His friendship, in common with the saved, in the sweet hereafter. Mrs. Plouff was sick a long time, and sometimes suffered severely from a rheumatism, which was cured by the use of the medicine. She was a woman of great piety, and her life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

At the age of twenty-five years came the most eventful period of her life, a period she often referred to, with the sweetest of remembrances. It was during the great revival in Ipswich in 1830, under the ministerial labors of Rev. John Matt, that she was brought to the Saviour. According to her own testimony, a hundred times given, she found the hundred-fold increase of the joy and blessing which will find life everlasting in the world beyond.

In 1835, on the third day of August, she was married to Mr. E. Church, Rev. N. S. Spaulding. By this change in her civil condition, she was prepared to do the work of a Christian wife. But it was not until she was twenty years of age that she was baptized for labor, for now new responsibilities were upon her. She could not leave her husband behind; they must travel the celestial road together. And they have not only traveled together, but both have labored, in season and out of season, that they might win souls to Christ, and share His friendship, in common with the saved, in the sweet hereafter. Mrs. Plouff was sick a long time, and sometimes suffered severely from a rheumatism, which was cured by the use of the medicine. She was a woman of great piety, and her life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

At the age of twenty-five years came the most eventful period of her life, a period she often referred to, with the sweetest of remembrances. It was during the great revival in Ipswich in 1830, under the ministerial labors of Rev. John Matt, that she was brought to the Saviour. According to her own testimony, a hundred times given, she found the hundred-fold increase of the joy and blessing which will find life everlasting in the world beyond.

In 1835, on the third day of August, she was married to Mr. E. Church, Rev. N. S. Spaulding. By this change in her civil condition, she was prepared to do the work of a Christian wife. But it was not until she was twenty years of age that she was baptized for labor, for now new responsibilities were upon her. She could not leave her husband behind; they must travel the celestial road together. And they have not only traveled together, but both have labored, in season and out of season, that they might win souls to Christ, and share His friendship, in common with the saved, in the sweet hereafter. Mrs. Plouff was sick a long time, and sometimes suffered severely from a rheumatism, which was cured by the use of the medicine. She was a woman of great piety, and her life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

tion of the auxiliaries of the Branch. Singing the doxology closed the meeting.

Obituaries. (All obituaries are now limited to a maximum of four lines of text, exceeding this number being charged.)

Death, not content with taking two of our male members, has now transferred the names of two of the sisters from the church records of Barre Methodist to the book of life. Both of these sisters were connected with sainted ministers of our New England Conference.

The first summons came Feb. 5, 1887, to Rev. SARAH H. BRYANT LEMON, a sister of Rev. W. A. Bannan. Sister Lemon was born Dec. 15, 1823, in Belchertown, Mass., and this children only two remain. When about thirteen years of age, and while living at Monson, Mass., she was converted. She married Mr. Sewell S. Lemon, July 6, 1846, who, with an adopted daughter, is left on the shores of time. Seven years ago Sister Lemon joined our church in Barre. Living about four miles out, she has not been permitted to enjoy the social meetings; but was a constant attendant on Sabbath services. She was very retiring in her ways, and never made bold expressions of her experience. Long acquaintance with her would show her true worth, and that she had a deep and abiding experience of the things of God.

A fall on the ice brought on a complication of diseases that at the last suddenly extinguished the light of her life. She was laid out in the bush, but on the candlestick.

At the funeral of Brother Milton Hall in November last, Sister MARY FRANCES MOWRY LORING took a severe cold, and March 14, 1887, her earthly life was ended. She was a devoted wife and mother, and a faithful member of our church. She was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church.

Sister Loring was the only child of Rev. Jacobus W. Mowry, and was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church. She was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church.

Mr. JAMES LINTON died at his home in Kingston, Me., March 13, 1887, aged 69 years, 9 months, and 2 days. He was born in Buxton, Maine, June 11, 1817, and always lived in that Province until six years ago, when he came to Kingston. He was converted sixteen years ago, and joined a Baptist Church. In 1884 he united with the M. E. Church in Kingston, and remained a worthy and faithful member until he died. His faith in the promises of an immortal life was unshaken. He was always at his post of duty, and the church will miss him very much. He leaves a wife and nine children to mourn for him, but their loss is his gain.

Mrs. JESSIE STEVENS, relict of the late Judge Stevens, died in Dover, March 16, 1887, aged 78 years. Death came suddenly, but not as a surprise; for a long life of faithful service had prepared her for the great day. She was a woman of great piety, and her life was a meek and quiet spirit. "She was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

Brother ROBERT SANDERSON was born in the town of Thoburn, England, Sept. 20, 1808. In his early life he gave his heart to God, and became connected with the Wesleyan Methodist Church in England, and was for many years a faithful and active member of the church, doing faithful service for the Master. In 1854, he came to this country, and was settled in East Boston, it being Thanksgiving day, came direct to the Meridian Street M. E. Church, of which he was made a full member. He died on the 20th of March, 1887, at the age of 78 years, after a long and useful life. He was a man of great piety, and his life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

At the age of twenty-five years came the most eventful period of her life, a period she often referred to, with the sweetest of remembrances. It was during the great revival in Ipswich in 1830, under the ministerial labors of Rev. John Matt, that she was brought to the Saviour. According to her own testimony, a hundred times given, she found the hundred-fold increase of the joy and blessing which will find life everlasting in the world beyond.

In 1835, on the third day of August, she was married to Mr. E. Church, Rev. N. S. Spaulding. By this change in her civil condition, she was prepared to do the work of a Christian wife. But it was not until she was twenty years of age that she was baptized for labor, for now new responsibilities were upon her. She could not leave her husband behind; they must travel the celestial road together. And they have not only traveled together, but both have labored, in season and out of season, that they might win souls to Christ, and share His friendship, in common with the saved, in the sweet hereafter. Mrs. Plouff was sick a long time, and sometimes suffered severely from a rheumatism, which was cured by the use of the medicine. She was a woman of great piety, and her life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

At the age of twenty-five years came the most eventful period of her life, a period she often referred to, with the sweetest of remembrances. It was during the great revival in Ipswich in 1830, under the ministerial labors of Rev. John Matt, that she was brought to the Saviour. According to her own testimony, a hundred times given, she found the hundred-fold increase of the joy and blessing which will find life everlasting in the world beyond.

In 1835, on the third day of August, she was married to Mr. E. Church, Rev. N. S. Spaulding. By this change in her civil condition, she was prepared to do the work of a Christian wife. But it was not until she was twenty years of age that she was baptized for labor, for now new responsibilities were upon her. She could not leave her husband behind; they must travel the celestial road together. And they have not only traveled together, but both have labored, in season and out of season, that they might win souls to Christ, and share His friendship, in common with the saved, in the sweet hereafter. Mrs. Plouff was sick a long time, and sometimes suffered severely from a rheumatism, which was cured by the use of the medicine. She was a woman of great piety, and her life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

At the age of twenty-five years came the most eventful period of her life, a period she often referred to, with the sweetest of remembrances. It was during the great revival in Ipswich in 1830, under the ministerial labors of Rev. John Matt, that she was brought to the Saviour. According to her own testimony, a hundred times given, she found the hundred-fold increase of the joy and blessing which will find life everlasting in the world beyond.

In 1835, on the third day of August, she was married to Mr. E. Church, Rev. N. S. Spaulding. By this change in her civil condition, she was prepared to do the work of a Christian wife. But it was not until she was twenty years of age that she was baptized for labor, for now new responsibilities were upon her. She could not leave her husband behind; they must travel the celestial road together. And they have not only traveled together, but both have labored, in season and out of season, that they might win souls to Christ, and share His friendship, in common with the saved, in the sweet hereafter. Mrs. Plouff was sick a long time, and sometimes suffered severely from a rheumatism, which was cured by the use of the medicine. She was a woman of great piety, and her life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

tion of the auxiliaries of the Branch. Singing the doxology closed the meeting.

Obituaries. (All obituaries are now limited to a maximum of four lines of text, exceeding this number being charged.)

Death, not content with taking two of our male members, has now transferred the names of two of the sisters from the church records of Barre Methodist to the book of life. Both of these sisters were connected with sainted ministers of our New England Conference.

The first summons came Feb. 5, 1887, to Rev. SARAH H. BRYANT LEMON, a sister of Rev. W. A. Bannan. Sister Lemon was born Dec. 15, 1823, in Belchertown, Mass., and this children only two remain. When about thirteen years of age, and while living at Monson, Mass., she was converted. She married Mr. Sewell S. Lemon, July 6, 1846, who, with an adopted daughter, is left on the shores of time. Seven years ago Sister Lemon joined our church in Barre. Living about four miles out, she has not been permitted to enjoy the social meetings; but was a constant attendant on Sabbath services. She was very retiring in her ways, and never made bold expressions of her experience. Long acquaintance with her would show her true worth, and that she had a deep and abiding experience of the things of God.

A fall on the ice brought on a complication of diseases that at the last suddenly extinguished the light of her life. She was laid out in the bush, but on the candlestick.

At the funeral of Brother Milton Hall in November last, Sister MARY FRANCES MOWRY LORING took a severe cold, and March 14, 1887, her earthly life was ended. She was a devoted wife and mother, and a faithful member of our church. She was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church.

Sister Loring was the only child of Rev. Jacobus W. Mowry, and was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church. She was born in Belchertown, Mass., Sept. 10, 1825. When about fifteen years of age, she was converted. She married Mr. Loring, and they lived in Belchertown until 1857, when they moved to Northampton. She was a devoted wife and mother, and a faithful member of our church.

Mr. JAMES LINTON died at his home in Kingston, Me., March 13, 1887, aged 69 years, 9 months, and 2 days. He was born in Buxton, Maine, June 11, 1817, and always lived in that Province until six years ago, when he came to Kingston. He was converted sixteen years ago, and joined a Baptist Church. In 1884 he united with the M. E. Church in Kingston, and remained a worthy and faithful member until he died. His faith in the promises of an immortal life was unshaken. He was always at his post of duty, and the church will miss him very much. He leaves a wife and nine children to mourn for him, but their loss is his gain.

Mrs. JESSIE STEVENS, relict of the late Judge Stevens, died in Dover, March 16, 1887, aged 78 years. Death came suddenly, but not as a surprise; for a long life of faithful service had prepared her for the great day. She was a woman of great piety, and her life was a meek and quiet spirit. "She was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

Brother ROBERT SANDERSON was born in the town of Thoburn, England, Sept. 20, 1808. In his early life he gave his heart to God, and became connected with the Wesleyan Methodist Church in England, and was for many years a faithful and active member of the church, doing faithful service for the Master. In 1854, he came to this country, and was settled in East Boston, it being Thanksgiving day, came direct to the Meridian Street M. E. Church, of which he was made a full member. He died on the 20th of March, 1887, at the age of 78 years, after a long and useful life. He was a man of great piety, and his life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

At the age of twenty-five years came the most eventful period of her life, a period she often referred to, with the sweetest of remembrances. It was during the great revival in Ipswich in 1830, under the ministerial labors of Rev. John Matt, that she was brought to the Saviour. According to her own testimony, a hundred times given, she found the hundred-fold increase of the joy and blessing which will find life everlasting in the world beyond.

In 1835, on the third day of August, she was married to Mr. E. Church, Rev. N. S. Spaulding. By this change in her civil condition, she was prepared to do the work of a Christian wife. But it was not until she was twenty years of age that she was baptized for labor, for now new responsibilities were upon her. She could not leave her husband behind; they must travel the celestial road together. And they have not only traveled together, but both have labored, in season and out of season, that they might win souls to Christ, and share His friendship, in common with the saved, in the sweet hereafter. Mrs. Plouff was sick a long time, and sometimes suffered severely from a rheumatism, which was cured by the use of the medicine. She was a woman of great piety, and her life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

At the age of twenty-five years came the most eventful period of her life, a period she often referred to, with the sweetest of remembrances. It was during the great revival in Ipswich in 1830, under the ministerial labors of Rev. John Matt, that she was brought to the Saviour. According to her own testimony, a hundred times given, she found the hundred-fold increase of the joy and blessing which will find life everlasting in the world beyond.

In 1835, on the third day of August, she was married to Mr. E. Church, Rev. N. S. Spaulding. By this change in her civil condition, she was prepared to do the work of a Christian wife. But it was not until she was twenty years of age that she was baptized for labor, for now new responsibilities were upon her. She could not leave her husband behind; they must travel the celestial road together. And they have not only traveled together, but both have labored, in season and out of season, that they might win souls to Christ, and share His friendship, in common with the saved, in the sweet hereafter. Mrs. Plouff was sick a long time, and sometimes suffered severely from a rheumatism, which was cured by the use of the medicine. She was a woman of great piety, and her life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

At the age of twenty-five years came the most eventful period of her life, a period she often referred to, with the sweetest of remembrances. It was during the great revival in Ipswich in 1830, under the ministerial labors of Rev. John Matt, that she was brought to the Saviour. According to her own testimony, a hundred times given, she found the hundred-fold increase of the joy and blessing which will find life everlasting in the world beyond.

In 1835, on the third day of August, she was married to Mr. E. Church, Rev. N. S. Spaulding. By this change in her civil condition, she was prepared to do the work of a Christian wife. But it was not until she was twenty years of age that she was baptized for labor, for now new responsibilities were upon her. She could not leave her husband behind; they must travel the celestial road together. And they have not only traveled together, but both have labored, in season and out of season, that they might win souls to Christ, and share His friendship, in common with the saved, in the sweet hereafter. Mrs. Plouff was sick a long time, and sometimes suffered severely from a rheumatism, which was cured by the use of the medicine. She was a woman of great piety, and her life was a meek and quiet spirit. "He was as near perfection as any woman I ever knew," said an old man who had known her from her childhood, as we went from the house of mourning. Her children "rise up and call her blessed."

tion of the auxiliaries of the Branch. Singing the doxology closed the meeting.

Obituaries. (All obituaries are now limited to a maximum of four lines of text, exceeding this number being charged.)

Death, not content with taking two of our male members, has now transferred the names of two of the sisters from the church records of Barre Methodist to the book of life. Both of these sisters were connected with sainted ministers of our New England Conference.

The first summons came Feb. 5, 1887, to Rev. SARAH H. BRYANT LEMON, a sister of Rev. W. A. Bannan. Sister Lemon was born Dec. 15, 1823, in Belchertown, Mass., and this children only two remain. When about thirteen years of age, and while living at Monson, Mass., she was converted. She married Mr. Sewell S. Lemon, July 6, 1846, who, with an adopted daughter, is left on the shores of time. Seven years ago Sister Lemon joined our church in Barre. Living about four miles out, she has not been permitted to enjoy the social meetings; but was a constant attendant on Sabbath services. She was very retiring in her ways, and never made bold expressions of her experience. Long acquaintance with her would show her true worth, and that she had a deep and abiding experience of the things of God.

A fall on the ice brought on a complication of diseases that at the last suddenly extinguished the light of her life. She was laid out in the bush, but on the candlestick.

At the funeral of Brother Milton Hall in November last, Sister MARY FRANCES MOWRY LORING took a severe cold, and March 14, 1887, her earthly life was ended. She was a devoted wife and mother, and a faithful member of our church. She

the W. I. M. Society, Hampton will this year stand nearer the *two* million line than the one million. The ladies of this charge deserve special commendation. In addition to what they have done for the missionary cause, they have recently purchased needed furniture for the parsonage, and are now soliciting funds for new settees for the vestry. The Hampton Church has suffered much during the past year by the removal from town of some of its best members, but it is still a vigorous plant, and will, we trust, bring forth much fruit in the future as in the past.

FAST MAINE CONFERENCE.
ROCKLAND DISTRICT.

Southport.—During the quarter meeting service, April 9 and 10, the men were consecrated to the service of the "Head of the church" in the sacrament of baptism. The membership has been increased 35, all of whom have joined from probation within the past month.

Randolph.—The latest trial in the charge is two converts, two received on probation, and two others admitted to full membership. Repairs are now in progress upon the church building.

Here, as in other charges, a three year pastorate is closing with a rising tide of spiritual prosperity.

Boothbay.—Three added to the number of probationers, three receiving the sacrament of baptism April 10, ten admitted to church membership, \$1,500 paid, reducing the church indebtedness that amount, and expectation of paying the balance of the debt before May, and souls at the altar, seekers of the religion of Christ Jesus, were items of interest in the pastor's report to the last quarterly conference.

Damaracotta.—Increasing religious interest, large attendance at Sabbath and evening services, five received into membership, one received on probation and one to full membership. A unanimous request for the pastor to return—these items record the present history in this charge.

Round Pond.—Five new probationers and two received to membership and a number to receive the sacrament of baptism at an early date (probably before this item will reach the reader), evidence the faithful labor in this field, and that the "Head of the church" is yet with His militant host.

Bristol.—A three years' pastorate in this charge is closing with most pleasant relations between pastor and people. April 17, four persons were baptized and five were received into the church. Others will follow their example in these respects, May 1.

Wiscasset.—Four months since, the following improvements upon the church at Wiscasset were reported. An organ was purchased for the lecture and Sabbath-school room; a new pulpit has been purchased, and a few other furnishings added, making the entire cost of improvements \$1,169; all of which has been paid. The Lord is blessing His people. C. A. P.

NEW HAMPSHIRE CONFERENCE
CLAREMONT DISTRICT.

At *Antirrhinum* (Rev. A. F. Baxter, pastor) the Easter services were very impressive. After a sermon on the resurrection, seven young men and two young women were baptized. The collection was held in the evening, and the collection applied to missions.

The Easter service at *Henniker* was very interesting and profitable season. The collection amounted to \$3, and B. C. Cilley hopes to reach the million mark outside of this.

The good people of Keene remember the birthday of their pastor, Bro. Keeler. Although it occurred on the first day of April, the gifts were not of April-fool kind, but were genuine, including two nice rugs, a fine quilt, a good sum of coin and greenbacks. Bro. Keeler is one of the strong men of temperance, and, in company with many others, has been waging war on the rum-shops of their city; and now for the first time in thirty years it can be said there is not an open rum-shop in Keene.

The Hedding Camp-meeting Association have purchased the *Exeter* skating rink, and contracted for its removal to the camp-ground, where it will be erected and ready for use by August 1. It will have a seating capacity of from 500 to 2,000, and will be the Chautauqua Hall. The Association are planning to aid the Chautauqua Assembly in every possible way, and with the improvements that are being made on the grounds, the place will be in better condition next summer than ever before.

The Assembly opens August 10, at Hedding Camp-meeting the 22d, and is probable the National Holiness Association will hold a meeting beginning Aug. 29. The Chautauqua Hall building that has long been needed, the cool and damp weather the meetings have been greatly interrupted. No all who desire to attend the various camps, can do so without fear. Arrangements will be made to provide heat in the building when it is necessary. Let all interested in Hedding make their plans to attend. The Assembly is all-denominational. In 1901 year there were present besides Methodists, Baptists, F. W. Baptists and Congregationalists. We expect them to attend again this year. The program is well under way.

Rev. Otis Cole has had the privilege of bringing another into the membership of his family by performing marriage ceremony of his son, Harry Cole, and Miss Bessie P. Garland Haverhill, who were married Wednesday evening, April 20, at the residence of the bride's mother. Mr. Cole is a promising young lawyer with the firm of J. P. & B. B. Jones, where he remains. He is a very active member of the Wesley Church, of which his father is the pastor.

Sunday, April 10, was a day of more than usual interest with the members of the Church at Hampton. After the regular morning discourse by the pastor, I. H. B. Copp, the ordinance of baptism was administered, and seven were received into the church. In the evening there was an Easter service, with a beautiful display of flowers. This service was largely attended, did much credit to the Sunday-school and excellent choir, and was calculated to increase the interest in the cause of missions. Including the amount raised

\$7.50.


A new invoice of these garments will be opened TO-MORROW.

We keep the largest assortment in the country of BLACK SILK VELVET BROCADE WRAPS satin-lined and trimmed with silk chenille fringe or lace, from \$7.50 upward. For price and quality see our unrivalled Wrap for

\$10.50.
JORDAN, MARSH & COMPANY
MAIL ORDERS.

Patrons will find our general mail order Department a great convenience. It is thoroughly organized for a prompt fulfillment of all orders entrusted to our care. For garments, please send correct bust measure, and a perfect fit is almost a certainty.

JORDAN, MARSH AND COMPANY.

 **A NATURAL,
PALATABLE,
RELIABLE
REMEDY**

In **TARRANT'S SELTZER** you behold
A certain cure for young and old;
For *Constipation* will depart,
And *Indigestion* quickly start;
Sick Headache, too, will soon subside,
When **TARRANT'S SELTZER** has been tried.

T

COBB, BATES & YERX

are the only Tea Importers in Boston who sell direct to consumers. We have every facility for supplying the finest quality that comes to the market, and at the very lowest price. We always aim to have a supply of fine Formosa and English Breakfast Tea in 10 and 20 lb. packages. We guarantee our 75c. Tea to give satisfaction against the competition of any Tea sold in Boston, without regard to price. Samples free by mail when requested.

COBB, BATES & YERXA
Boston, Mass.

WILBOR'S COMPOUND OF
PURE COD LIVER
OIL AND LIME

COAL AND LIME.

Cures Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

Get the Genuine Article.—The great popularity of "Wilbur's Compound or Cod-Liver Oil and Lime," has induced some unscrupulous persons to attempt to pass off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds, or Consumption, should be careful when they purchase this article. The results of its use are its best recommendations; and the proprietor has ample evidence on file of its great success in curing all the above named ailments. This Lime possesses a most marvelous healing power, as combined with the pure Cod-Liver Oil by Dr. WILBUR. It is regularly prescribed by the medical faculty. It is sold by **E. B. WILBUR**, Chemist, Boston, and all druggists.

THE WESTERN FARM MORTGAGE CO.
of Lawrence, Kansas.
Established 1875. Assets, \$792,
525.78, offer 6 per cent. Debenture
Bonds, secured. Both Principal and
Interest payable IN GOLD COIN.
Boston Office, 34 School St. Boston, Mass.

M. D. BROOKS, Manager

LADIES,

BY calling at Central Bleachery, 478 Washington st., nearly opposite Temple pl., or Storers Bleachery, 673 Washington st., head of Beach st. your Hats cleansed or colored and made into the Latest Spring styles. New patterns received daily.

PRIESTLEY'S SILK-WARP HENRIETTAS

Are the most thoroughly reliable goods in the market. They are made of the finest silk and best Australian wool. You can easily distinguish them by their softness and beauty and regularity of finish. They are always the same in quality, weight, size and shade, thus enabling you to match any piece, and are dyed in two standard shades of black. Note specimen shown rolled on the "Furnished Board," showing the grain of the wood, which is the Priestley Trade-Mark.

A full and complete line of Priestley's Black Dress Fabrics will be found in the Black Dress Goods Department of

JORDAN, MARSH & COMPANY.

DANIELS, BADGER & CO.

THE
Largest
Manufacturers
OF
Furniture
IN
NEW ENGLAND

Wholesale and Retail

KRABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KRABE & CO.
Nos. 304 and 306 West Baltimore Street
Baltimore, No. 115 Fifth Avenue, N. Y.
E. W. TYLER, Sole Agent,
78 Tremont Street, Boston.

RIDGE'S FOOD

the most reliable substitute known for mother's milk. Its superiority rests on the test of 30 years' use in Great Britain and the U. S. A. A sustaining strengthening diet for Invalids; nutritious, easily digested, and acceptable to the most delicate stomach. Your sizes, 60c. up. Families - "Healthy Hint," sent free. WOODBICK & Co., Palmer, Mass.

WHOLESALE AND RETAIL
Warerooms, 25 Sudbury Street.
FACTORY AT CAMBRIDGE.

J. C. INGALLS'
MANDRAKE COMPOUND.

It stimulates and quickens the action of the Liver, Kidneys, and Spleen, helps the latter to secrete the Bile from the Blood, and the Kidneys to secrete the water from the blood, thus purifying the blood for the circulation, and determining its proper surface.

EXHIBIT
OF
SILVER WARE
IN OUR
ART ROOMS.

We invite attention to a special exhibit of a superb collection of Silver Ware, comprising everything in the way of useful and ornamental articles. Those about purchasing WEDDING GIFTS will find many new and valuable suggestions.

Examination cordially

solicited.

BIGELOW, KENNARD & CO.,

Corner Washington and West Sts.
BOSTON.

The New Hub Range
—WITH—
Wire Gauze Oven Door.



IMPORTANT TO HOUSEKEEPERS.

Those who wish to secure the best results in cooking will be interested in the following testimonial from the Boston Cooking School.

"I use three of the Hub Ranges with Wire Grange Oven Doors, and in their annual report, Feb. 1, 1887, the Secretary says: 'The Hub Ranges proved to be infinitely better than any ever used before, for by the use of the grange Oven Door the most reliable results are invariably produced, and in the saving of fuel and cost of operation.'"

The Hub Ranges have added greatly to the reputation of the

essential for culinary perfection." The Boston Cooking School is the leading institution of the kind in the country, and the Hubbard Ranges are used by them in preference to all others. These ranges are sold everywhere.

Social results on the science and practice of cooking will be settled on application.

Smith & Anthony Stove Company,
Manufacturers Hub Stoves, Ranges and Furnaces.
52 and 54 Kingston Street, Boston, Mass.



GOFF'S BRAID
IS THE
GOFF'S BRAID
BEST MADE

WOOD'S

“WOOD’S” PURE
FLAVORING EXTRACTS
EXCEL ALL OTHERS.
TRIG. WOOD & CO., BOSTON.

WILLIAM BAKER & CO.,
Co., Manufacturers Bells of every description. Sings
or in Chimes of Copper and Tin. Address **WILLIAM BAKER & CO., Boston Mass.**

“GATES AJAR” The Great N. S. Music Book
Unlimited paper. From every
where. Single copies, \$3.50 per doz \$35 per hund.
or 50 cents. Look for the name of **Gates Ajar** in
J. H. KUZNEKINA & SON, HARTFORD, Pa.

MENEELY BELL COMPANY.

The Finest Grade of Church Bells
Greatest Experience. Largest Trade.

Illustrated Catalogue mailed free.

BERRY BARRELS and CRATES at
LOWEST PRICES. Address SAGE
& SON, Wethersfield, Conn.

CLINTON H. MENEELY BELL CO

PANY, TROY, N. Y.

No tops

overgrown where the Stockbridge Potato Manure has been used," so writes Mr. Dodge, postmaster, of Foster Place, N. Y. **ROARKER FERTILIZER CO.**, largest and surest, of Boston and New York.

McShane Bell Foundry
Finest Cast of Bells,
Cannon and Tents for CHURCHES,
Send for Circulars to
H. McSHANE & CO.,
Mention this paper.

VOI
Zin
Boston
BRADFORD ALONZO
All
Episcopal C
locality.
Prison
other subscri

The T
Wesleyan
ed by W
incompre
of the be
be these:
cluster, R
Christian
about the
ury. Sh
monarchy
than king
predomin
a State re
mal Conf
leading R
schism, i
Since the
wider an
ernment
hvely tow
the Conf
self a W
conspicu
confere
plot to a
persecut
summary
ing of chu
abuses, h
selves, an
regular W
the ranks
which is
The blan
things is

The Pop
to suik
and igno
secluded
hermitage
become m
active in
ence has
political
mediators
cases thro
—as in th
of the Fi
soll while
fortnight
tory step
lations w
most imp
of a reco
erament.
agreement
terms ar
mitted to
to be of
gorgeous
St. Peter
at Gander
Italy's fo
Italy will
protector
far all th
of tempo

Sicken
ness in t
to light
mittee of
in discus
lately, t
that the
000 pros
that half
and dedu
means th
women i
ly 9,000
this clas
Bismarck
will deal
Internal
ingly ar
great Ch
foes.

No one
proceedi
America
Guatem
cation.
these St
and so r
lish inst
ing the
provide
country,
cles, and
by adop
in all c
While th
is guard
in all th
citizens
ble die
terests
President
to accom
the battl
by volun
of his re
portant
the frate